

The Great Work

*The Constructive Principle
of Nature
in Individual Life*

Volume III
HARMONIC SERIES
Revised Edition

By
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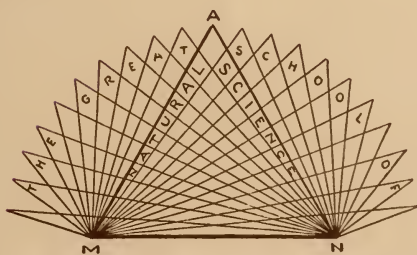
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THE GREAT SCHOOL
OF NATURAL SCIENCE

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THE GREAT WORK



The Philosophy of Individual Life

Addressed to
The Progressive Intelligence of the Age

Harmonics of Evolution

By FLORENCE HUNTLEY

Revised by TK.

Vol. I

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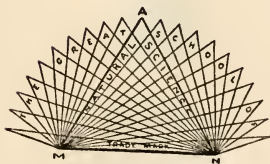
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The Philosophy of Individual Life

ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE

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"Fools Deride, Philosophers Investigate"

CHAPTER I

NATURE'S CONSTRUCTIVE PRINCIPLE

1. Nature evolves a Man.
2. Man, co-operating with Nature, evolves a "Master."
3. The Master-Man, co-operating with and controlling the forces, activities and processes of Nature, evolves a —————?

CHAPTER II

MASTERSHIP

Nature evolves a Man. Nature alone, however, can never evolve a Master. Mastership involves a process wherein the intelligence and volition of man himself are vital and essential factors. While Nature working alone can never evolve a Master, man co-operating with and supplementing Nature may accomplish that transcendent result. Neither can man working alone ever evolve a Master. He can do so only by co-operating with and supplementing Nature in such manner as to conform his life to her Constructive Principle and Process, and thus add the potency of his individual Will to Nature's effort in one common evolutionary impulse.

Nature, unaided by Individual Intelligence, carries the evolutionary impulse and process upward until Man is an accomplished fact. At this point Nature stops. Beyond this point, it would seem, she cannot go with-

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out Man's voluntary consent and intelligent co-operation. This fact is proven beyond all question. It is accepted, consciously or otherwise, by all mankind.

Nature has invested man with the Soul Attributes of Consciousness and Will, which enable him to know things and do things on his own initiative; or know things and *not* do them, as he wills.

By thus equipping man with such faculties, capacities and powers as enable him to act voluntarily and independently Nature has made it possible for him to add his own intelligent effort to the evolutionary impulse of Nature and by so doing he is able to carry forward the evolutionary process far beyond the point where Nature would be compelled to stop if man refused his cooperation.

By thus investing man with the Soul Attributes of Consciousness, Independent Choice and Rational Volition, Nature has made it possible for us to pursue a neutral course. In this event we neither actively help nor hinder Nature in her evolutionary effort. By thus electing to withhold our co-operative aid we throw the entire burden

MASTERSHIP

upon Nature. In this event we inevitably stop at the "estate of man" to which point Nature unaided has carried us, and we proceed no further. Beyond this point man cannot be forced. Further progress is impossible except by his consent and with his active and intelligent co-operation.

By investing man with those attributes of the Soul which enable him to act independently and voluntarily, Nature has also made it possible for us to set our own independent and intelligent effort in direct opposition to her evolutionary process. In this case we not only fail to add anything to Nature's upward impulse, but we go still further than the neutral point and actually subtract from that impulse the full measure of all the effort we exert in opposition thereto. The inevitable result is that we thereby set in motion a process which is the exact reverse of evolutionary. We not only stop the wheels of evolutionary unfoldment, but we *reverse* them. The result is that we thereby set in motion the devolutionary process and at once invoke the Destructive Principle instead of the Constructive Principle of Nature.

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Through the intelligent exercise of our individual Powers we may place ourselves in perfect alignment with the Constructive Principle of Nature in Individual Life, and thereby add to Nature's evolutionary impulse our own intelligent effort. The inevitable result of this intelligent cooperation with Nature is the attainment of individual *Mastership*, in due course of time. Thus we demonstrate the interesting fact that while Nature, of her own accord and by her unaided effort, evolves a Man, it requires the added impulse of man's own individual intelligent effort, acting in harmony with Nature, to evolve a Master.

CHAPTER III

CONSTRUCTION IN OPERATION

There is in Nature that which integrates physical matter and builds it up into individualized forms. Its purpose seems to be to construct individualities from the great unorganized mass of material substance.

It manifests itself to the objective senses in the integration and crystallization of stone. It is evidenced by that subtle force which integrates and binds together in solid mass the particles of iron, steel, copper, brass, silver, gold and other metals. It is observed in the condensation of vapors into liquids and of liquids into solids. It is demonstrated by that subtle affinity between the atoms of physical matter upon which the chemist in his laboratory bases all his chemical compounds. It is:

THAT PRINCIPLE IN NATURE WHICH
IMPELS EVERY ENTITY TO SEEK VIBRATORY
CORRESPONDENCE WITH ANOTHER LIKE EN-
TITY OF OPPOSITE POLARITY.

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In the vegetable kingdom it reveals itself in the results of that mysterious process which integrates matter into cells, cells into aggregates and aggregates into bodies which we call trees, plants, flowers, fruits and vegetables. It is discernible in the activity with which particles of earth and air and water are made to combine and flow in continuous streams into the body of the growing tree or plant. It is indeed that which manifests itself in the outward or objective expression of life, health, development and growth in all the varied forms of vegetation.

In the animal kingdom its manifestations cover yet a wider range. We observe it in that which impels a single nucleated cell to grow, expand, multiply and combine with others of its kind into definite organs. We note its evidences in the development of these simple organs into living, individual, organic entities. We watch its manifestation with interest in the development of the animal life germ into the living infant animal, and in the growth of the infant animal to its full maturity. We add to our interest a tender solicitude and personal affection as we study its

CONSTRUCTION IN OPERATION

manifestation in the growth and development of the infant human being from its first appearance in this physical life through all the stages of its infancy, childhood, youth and maturity; and we seem to miss it in the declining years of old age.

To this point in the ascending scale of individual development we have been observing what would appear to be the outward objective expressions of a purely automatic process of physical nature. Mineral aggregate bodies, vegetables and animals come into existence, integrate, grow, unfold and mature, so far as we can determine, by the operation of a law or principle of development in Nature, over which they have no control. They seem to be involuntary subjects of it. They would appear to follow their course of integration and growth because they respond automatically to the Constructive Principle of Nature in its manipulation of physical conditions and its impelling power over physical things.

In our consideration of Nature's Constructive Principle it must be understood that the

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term "Constructive" is not synonymous with "Creative."

When it is stated that man's physical body is built up, integrated, renewed and sustained by the operation of Nature's Constructive Principle and Process, it is not meant that the material substance thus employed is thereby "created" and "brought into existence." So far as we know not a single molecule, atom or corpuscle of matter is created by the Principle and Process of Construction.

All that is here claimed for the Constructive Principle of Nature in Individual Life is that upon the plane of physical nature it takes hold, as it were, of the physical matter already in existence and integrates it, builds it up into individualities of form and sustains those individualities just so long as its activity predominates over that of the Destructive Principle of Nature which tends to disintegrate them and tear them down.

On the plane of spiritual nature the Constructive Principle integrates spiritual matter, builds it up into individualities of form, and in like or analogous manner renews and

CONSTRUCTION IN OPERATION

sustains those individualities so long as its activity predominates over that of the opposite principle of Nature.

On the intellectual plane the Constructive Principle of Nature builds up or constructs individualities of Intelligence which we are able to recognize as distinctly and identify as unmistakably as we do the individualities of physical form. In like or analogous manner it renews and sustains these individualities of Intelligence so long as its activities predominate over those of the Destructive Principle.

On the ethical plane of being the Constructive Principle builds up a beautiful individuality of Moral Character. This moral individuality of man makes its impress upon our consciousness as vividly, distinctly and unmistakably as does the individuality of physical form. It is sustained only so long as the Constructive Principle of Nature in Individual Life predominates over that phase of the Destructive Principle which disintegrates, tears down, or destroys moral strength, vitality and character.

When we come to the consideration of the kingdom of Man, the Constructive Principle

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of Nature takes on a new aspect. Here it is that the Intelligent Soul or Man himself takes the initiative and becomes the integrating force in what we designate as the intellectual and moral character of human society.

In all the kingdoms below him the constructive forces and processes of Nature appear to work automatically, as if in response to some outside controlling intelligence; but when the estate of Man is reached, Nature appears to shift the burden of responsibility to Man himself and leaves him to work out his own development and possibilities. Nature at this point "rests from her initiatory labors," as it were, and leaves her "finished product," Man, to become the independent demonstrator of this Universal Principle that makes for Integration, Unity and Permanency.

What we know as the Social Organism is the result of Individual Intelligence voluntarily seeking its "affinities" under such conditions as to impel co-operation, harmony and organization.

The nearer man approaches to barbarism the less cohesion there is in his social life.

CONSTRUCTION IN OPERATION

The higher the intelligence and moral development the closer and the more enduring is the Social Organism.

The integrating force in highly developed Society is the Constructive Principle of Nature working under the voluntary and intelligent guidance of Soul itself.

There are yet higher manifestations of the same law or principle in operation. These rise to the more exalted plane of psychic phenomena. They constitute the indices by which we mark the constructive unfoldment and evolutionary development of a Soul. They measure the increasing power of human intelligence. They signalize the growing refinement of moral sentiment and aesthetic taste. They evidence the increasing sensibility of human conscience. They mark the growth of human sympathy with and care for those who need. They measure the increasing stature of human character. They indicate the evolutionary construction of psychic individuality.

This carries the effects of the principle far above and beyond the plane of purely phys-

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ical material, into the realms of the spiritual, mental, moral and psychical in Nature.

This great fundamental Law or Principle of Nature back of the process which integrates inorganic matter, organizes vegetable and animal matter into living, organic bodies, renews and sustains individual life, and constitutes the essential foundation of all development and growth — physical, spiritual, mental, moral and psychical — is Nature's Constructive Principle in Individual Life.

CHAPTER IV

SCIENTIFIC DEMONSTRATION

There is only one process, or one method, whereby the physical scientist will ever come to know with "scientific" certainty that there is a spiritual world and a life beyond physical death. There is but one way by which he will ever make the "scientific demonstration." That is by "the development within himself of Spiritual perception." He must admit this new element into the problem. By this method and this alone he may be able to reduce the "demonstration" to the basis of a "personal experience." Then and then only will he know. Even then he will not be able to "demonstrate" his knowledge to any other member of his profession by physical means nor on the plane of physical nature. The most that he could do would be to point out the way whereby he proceeded to "develop within himself Spiritual perception" which brought the spiritual uni-

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verse of matter and material things within the limitations of his own sensibilities. This is as far as he could go. His fellow scientists would have the rest to do if they would verify the "demonstration" and make it their own.

So far as known to the Great School of the Masters no physical eye has ever seen a spiritual body, nor looked into the spiritual realms of Nature, nor sensed spiritual material in any manner or form whatsoever. In the very nature of things it probably never will. Nature, or God, or Universal Intelligence, without consulting man, so far as we know, seems to have limited the operation of the physical senses of man definitely and arbitrarily to the plane of physical matter only. In the same arbitrary and definite manner it seems to have been provided by the Great Intelligence that the spiritual organs of sense only can respond to and receive sense impressions from spiritual material in any manner or form whatsoever.

With these provisions of Nature clearly in mind, it is not difficult to understand that the only manner possible in which man in the physical body ever can determine with abso-

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lute certainty the existence of the world of spiritual matter and spiritually embodied intelligences is through the channels of the spiritual senses. This means that if he would reduce the problem of another life to the basis of "scientific demonstration," he must develop within himself the power to exercise his spiritual sensory organism independently, self-consciously and voluntarily. He must turn his attention from the plane of physical nature and physical phenomena to the plane of spiritual nature and spiritual phenomena. He must learn how to make a spiritual demonstration instead of attempting to reduce the problem to the basis of physical experimentation. He must find a way to open his consciousness to impressions from the plane of materiality upon which alone a "scientific demonstration" can ever be made.

Let us assume that a learned physician has a newly discovered drug. He does not yet know its nature, its potency, its physiological action nor its therapeutic value. He does not so much as suspect for an instant that it also has a positive and definite psychological potency. This is because he knows nothing, as

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yet, of the psychology of medicine. The problem which confronts him is this: How shall he proceed to test his new drug in such manner that when he is through he may be able to say to the world and to the other members of his profession, in good faith, that he has made a "scientific demonstration," and thus brought the subject matter clearly within the scope of his own absolute, personal knowledge?

Suppose he should follow the method so often and so cruelly practiced, of trying it on some innocent and helpless dog. By doing this and then watching the objective symptoms through a study of the dog's actions, he might, in time, and after oft-repeated experiments, arrive at a general conclusion which, from the standpoint of legitimate science, would be deemed a reasonably good guess. But the dog cannot tell him its own story, nor can it convey to him a definite and adequate understanding and appreciation of its own experiences. It is these that constitute the very essence of the "demonstration" from the viewpoint of "exact science." He dare not accept this experi-

SCIENTIFIC DEMONSTRATION

ment as sufficient, because it clearly fails to bring the results within the exacting limitations of "scientific demonstration." The drug may not, after all, act upon a human being in all respects precisely as it seems to act upon the dog. He must make the experiment on some of his human patients. He must measure its action in terms of human experience. He does so, and to the best of his ability notes the objective manifestations as before. In addition to these, he questions his patients with all his intelligence and skill, to learn from them whatsoever he may concerning their internal feelings and experiences. From these he obtains some added information.

He now assumes that he is in position to draw a more legitimate conclusion and formulate a somewhat more logical and likely guess than before. Still he is not absolutely certain of his ground, because outward symptoms are not always reliable indices of internal conditions; and "Speech is but broken light upon the depths of the unspoken" experiences of a Soul; and because up to this point of experimenta-

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tion all the information he has obtained is of a purely secondary nature. He does not yet know by a definite personal experience the exact, or "scientific" action of his new drug. How shall he finally round this difficult but indispensable point? How shall he proceed to reduce his experiment to the required basis of absolute personal knowledge?

There is one way, and one only. He must administer the drug to himself. He must make the final experiment upon himself. He must study the results upon and within his own organism. He must analyze the exact impressions it produces upon his own consciousness. Finally he must co-ordinate all these into a definite "personal experience." Then only is he in position to say to the world that he knows. Then, and then only, is he, of right, entitled to say to his professional brothers that he has, in truth, reduced the problem to the basis of "exact science," and made a "scientific demonstration."

Let us suppose that he should take exception to this illustration on the ground that it is too rigidly exacting.

Suppose he should hold, as he surely will

SCIENTIFIC DEMONSTRATION

if he is at all honest, that the "science" for which he is contending does not demand the "personal experience" as a final test of sufficiency. What then?

If that be true, then out of his own mouth he stands convicted of admitting as "scientifically demonstrated" that which The Great School of the Masters would exclude from its own data for lack of "demonstration." In this event, he shows conclusively that the school of "science" to which he assumes to belong is much less "exact" and far less exacting in its method of determining results and accumulating data than the Great School whose methods he would seem to condemn and whose "demonstrations" he would seem to reject as insufficient and therefore unscientific. For The Great School of the Masters holds that wherever a "personal experience" is possible nothing short of this will be accepted by it as a "scientific demonstration." All data which cannot be reduced in their final analysis to a basis of "personal experience" are held by it as qualified, and subject to further and more complete verification.

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“How would you proceed to demonstrate the continuity of life beyond the event we physical scientists call death, to one who possesses only his five physical senses, and with no possibility of the development within himself of any spiritual sense of perception to appeal to?”

No attempt would be made by The Great School of Natural Science to “demonstrate the continuity of life” to any such individual. Why? Because it would be extravagant and fruitless waste of time and energy. No such “demonstration” is possible, so far as the knowledge and abilities of this School go. There is no process known to it whereby the physical scientist may reach out into the spiritual realm with his physical tweezers, however fine, and thence pluck forth the spirit of a departed friend, however coarse, and by placing it under a physical microscope, however powerful, thus bring it within the limitations of physical vision, however keen. There is no process known to the Great School whereby such an individual might bring the spiritual body of a departed Soul within the operation of physical chemistry or

SCIENTIFIC DEMONSTRATION

the physical retort or the facilities of the physical laboratory and thereby reduce it to either a condition or a form which would bring it within the limitations of the five physical sense channels.

If, as the questioner assumes, the individual possesses "no possibility of the development within himself of any spiritual sense of perception to appeal to" than the physical, then he might far better, for both himself and the cause of science, turn his attention and his efforts to the field of purely physical nature and physical things, for therein only is he equipped to labor with any assurance or possibility of success.

The skilled physician would laugh to scorn the most learned of mathematicians who should attempt to locate and prove the existence of a blood clot on the brain of his patient by the rules of geometry or surveying and navigation. The trained physical scientist would grow fat with laughter if he should discover an eminent metaphysician or psychologist trying to identify an emotion of a Soul through the use of a microscope. The learned astronomer would feel a sense of pro-

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found pity for the devout minister of the Gospel who should seriously ask him so to adjust his big telescope that through it he might see and identify the personality of God.

And yet, these performances are comparatively no more absurd, from the standpoint of legitimate "science," than the attempt to "demonstrate" the existence and identity of liberated spiritual intelligences through a study of physics and physical phenomena.

If they would but shift the plane of their attention from the field of physical phenomena without, to that of spiritual and psychical activities within, they would not be long in striking the trail that would lead them into the light of a "scientific demonstration" through a definite "personal experience."

How does the writer know that what he says is true? Because he has made the "demonstration" and had the "personal experience."

CHAPTER V

SCIENCE AND RELIGION

The Great School of the Masters has discovered and wrought out a definite and scientific system of Moral Principles. It has proven its accuracy and sufficiency in every conceivable way. It makes this system the basis of all its "Works." It presents this system to its students in such manner and under such conditions that each student must make the discovery anew, and must verify its accuracy and sufficiency for himself, one step at a time. The "Works" which he must perform are not laid out for him in the form of mere generalities. They are definite and specific works in conformity with a scientific plan of procedure. Their purpose is clear and exact. When these "Works" have been accomplished the student knows that he has made a scientific demonstration. For his spiritual eyes, ears and other senses are opened. He sees, hears and otherwise senses the world of spiritual material and spiritual nature at

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Will. It is not a single nor sporadic experience. It does not come to him in the midst of great Soul cataclysms, only to depart when the psychic convulsions are over. It is not a mystical nor indefinite experience subject to interpretations. It is an *Attainment* which comes only as a result of intelligent effort in definite lines. It is a work of science. When once accomplished it is a definite possession of the Soul. It is under the power of the independent Volition and may be called into service at any moment thereafter by a simple act of the intelligent Will, and the process may be repeated by as many as may be able to fulfill the conditions.

Every scientific formula, in order to be such, must be so exact and so entirely free from the possibility of interpretations, that every individual who uses it will be able to follow its directions step by step from beginning to end and thus prove its accuracy. Otherwise it is not scientific.

A scientific formula, in order to be entitled to be so called, will produce the same results regardless of the individual who uses it, or the number of times it may be repeated. If

SCIENCE AND RELIGION

it does not, then it is not scientific. It has not been reduced to a basis of scientific exactness. It contains some element of uncertainty.

The formulary of science for the manufacture of any given salt calls for the union of a certain acid with a certain other substance called a base. The union of the same acid with the same base under the same conditions will produce the same salt, regardless of the individual who does the mixing, or the number of times the process may be repeated, or the number of successive individuals who make the same test, or the theories they may hold concerning the process. Thus, any individual who has the ability to test the formula, also has the power to prove its scientific accuracy and sufficiency.

The formulary of The Great School of Natural Science for the demonstration of the fact of a life after physical death, is definite and specific. Any individual who can understand it and who is able to comply with its terms can prove its scientific value. All those who are able to follow its conditions and provisions reach the same results. What it does for one intelligent Soul it will do for another

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under the same conditions. What it does for these two it will do for as many others as are able and choose to make the test in strict conformity with its terms and conditions. Thus far it has opened the channels of spiritual sense for all those who have made the test under all the terms and conditions prescribed. It will do the same for as many more as are able to repeat the process in the same way and under the same conditions. These are the facts which stamp the formulary with the seal of "science."

All these facts, and many more directly related to the subject, will suggest to the intelligent student the extent to which the elements of exact science are wanting in the theological formulary or method of procedure responsible for such results. The "works" of those who follow the formulary of theology produce results which are not consistent with any known system of science. In many respects these results do not seem to be consistent with each other, nor with any established sequence.

The purpose of this analysis and comparison is not to discourage the religious idea nor

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antagonize those to whom it has a real value, but rather to suggest that there is an exact and scientific basis for their religion within their powers of demonstration. Once this profound fact is understood and its importance is appreciated, the seeming gulf between religion and science no longer exists. They become one and inseparable in the minds of both religionists and scientists, as they are in fact and in essence. There is no antagonism in their essential nature. There can be none. Whatever antagonisms there have been, or may be, exist only in the minds of men who do not understand their true meaning and office nor the essential relation they sustain to each other and to Nature.

Here we are dealing with facts and principles of Nature. We are dealing with them on the basis of their relation to the subject of Independent Spiritual Unfoldment.

The purpose of Natural Science has ever been to uncover and analyze the Ethical Principles of human life and impress them in their simplicity and grandeur upon intelligent Consciousness, as to make them acknowledged facts of Nature and transmute

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them into actual, vital, constructive energies and forces for the upbuilding of the Temple of Human Character.

It seeks to enable an individual to discover these principles, not that he may invent clever fictions and ingenious sophistries whereby to disguise them and avoid them; but that he may make them "The Rule and Guide of his Conduct" and thereby conform his life to the Constructive Principle of Nature upon which alone he must depend for the achievement of Mastership.

Science is exact knowledge of the facts of Nature, classified and systematized.

Truth is the established relation which the facts of Nature sustain to each other and to an Individual Intelligence or Soul.

Philosophy is the conclusions which men, in their search for a knowledge of Truth, have drawn from the facts of Science.

Religion is the application of the facts of Science and the conclusions of Philosophy to individual life and conduct.

From this viewpoint it will be observed that Science has reference alone to the phe-

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nomena of Nature—the term “facts” and “phenomena” meaning the same thing.

Truth has reference to the relations which the phenomena of Nature sustain to each other and to an Individual Intelligence.

Philosophy has reference to the deductions which men have drawn from the phenomena of Nature, in their search for Truth.

Religion is merely the application of such knowledge as we possess, to the problem of individual life and conduct.

From the viewpoint of the Great School of the Masters, science and philosophy and religion are in no sense conflicting schools. They do not antagonize each other in their essential nature. They are concomitant factors in the same great problem of individual life and unfoldment. Truth is the vital element which relates them all.

Religion is the application of such knowledge as we possess, to the problem of individual life and conduct, in such manner as to maintain a harmonic relation, the inevitable result of which is conformance with the Constructive Principle of Nature.

The process involved in such a life is one

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which also, and at the same time, develops within the individual the state or condition of Constructive Spirituality on which alone Spiritual Independence and Mastership depend.

Natural Science and True Religion, after all, are one and the same thing. An understanding of this great truth makes of Science a Religion and lifts Religion to a basis of exact Science.

The Great School of the Masters has discovered and formulated a definite System. It is based upon experiment and demonstration through personal experience. It constitutes a Scientific Formulary. Its foundation is Morality. Its application is Religion. It is Constructive in its essential nature. It is Evolutionary in its essential character. Its purpose is the development of Constructive Spirituality. Its result is Spiritual Independence and Mastership.

CHAPTER VI

SPIRITUALITY

Spirituality: A state or condition of an Intelligent Soul wherein it is brought into conscious and immediate contact with the world of spiritual material and spiritual things, through the channels of the five spiritual senses.

Man in his normal condition upon the physical plane inhabits two bodies, the one composed of physical material and the other of spiritual material.

Each of these two bodies has its own set of sensory organs, the one corresponding to the plane of physical matter and the other corresponding to the plane of spiritual matter.

Most men in the physical body employ only the physical sense channels. As a natural result, the organs of spiritual sense fall into disuse and in time become atrophied. In that event they do not convey conscious impressions from the world of spiritual things to

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the intelligent Soul. Just so long as this condition obtains the spiritual sensory organs, as spiritual conductors, are practically useless to their owner. Whilst it is true that the spiritual organs of sense are all there, nevertheless they have become non-conductors to such a degree that they no longer perform their function, as channels of communication, with sufficient force or facility or independence to impress their work upon the consciousness. For all practical purposes the intelligent Soul in this condition is limited in its activities and its powers to the exercise of its physical senses only. It therefore senses only physical things. It uses only its physical instrument consciously. Its knowledge is virtually limited to the world of physical nature. In this state or condition the Soul is not in conscious immediate contact with the spiritual world through the five spiritual senses.

There are processes in Nature whereby the spiritual channels of sense may be opened again. Through these processes the non-conductors may be converted into conductors, and the embodied Soul put into communication with the world of spiritual nature. These

SPIRITUALITY

processes produce in the embodied Soul the condition of "spirituality" wherein it is brought into "conscious and immediate contact with the world of spiritual material and spiritual things, through the channels of the five spiritual senses."

It will be observed that the word "processes" is plural in number. This is not by accident, nor is it a mistake. It means that there are more processes than one by which the spiritual channels of sense may be opened and the embodied Soul brought into immediate contact with the world of spiritual nature and spiritual things.

There are two distinct processes known to science, and they are direct opposites. They proceed from opposite points. They move in opposite directions. They produce opposite results upon the individual who is affected by them. They represent opposite principles of Nature. They stand in every particular and at every point in direct antithesis. And yet, their effects upon the individual intelligence fall clearly within the meaning of the definition of "spirituality." This means there are two distinct and diametrically opposite kinds

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of "spirituality." There are two distinct and radically different states or conditions of the physically embodied Soul wherein it may be brought into "immediate contact with the world of spiritual material and spiritual things, through the channels of the five spiritual senses."

One is the result of the Constructive Principle of Nature in its relation to the individual concerned, while the other is the result of the Destructive Principle of Nature. One represents "Constructive Spirituality" and the other "Destructive Spirituality."

Perhaps there is no subject involving the profound mystery of individual life and death with which mankind in general is more familiar than with the seemingly simple process by which an egg produces a chicken. Simple as the mere mechanics of the process may appear to be, nevertheless back of that process is concealed the great mystery of mysteries, the problem of individual life which has confounded the wisest of all times, and which still remains a mystery.

The unhatched chick is shut securely within the narrow confines of the parturient egg.

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The egg is, for the time being, its entire world of activity and being. The shell marks its limitations in space, and a very narrow world indeed it would seem to be. Measured by the intelligent development of its occupant, it is, comparatively, no more limited or narrow than is the great physical world to the man whose consciousness is limited by his physical senses to the plane of physical matter and physical things only.

We who are on the outside of the egg know that there is a world for the chick outside the narrow limitations of the restraining shell. Some of us also know that there is a world for man outside the narrow and restraining limitations of his temporary physical body. Judging from its objective manifestations, it would seem that Nature has implanted within the very essence of the chick a dim or instinctive consciousness of the fact that there is a larger world for it outside the narrow confines of its tiny shell world. So there is in man an intuitive sense or consciousness of a larger world for him than that alone of which his physical senses bear witness. In its own way the infant chick is seeking con-

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tact with and knowledge of its, as yet, unseen world. So is man.

We who are on the outside know that there are two distinct processes by which the channels of immediate contact may be opened between the undeveloped chick and the world outside the limitations of its material shell. Some of us also know with equal certainty that the same is literally true in the case of man. We all know that in the case of the chick one of these two processes is applied from without and the other from within its present limited shell world. Some of us also know that this is equally true in the case of man in the physical body.

We all know that Nature has so provided in the case of the chick that only one of these two processes is constructive in its relation to and its effects upon the individuality and life of the undeveloped inhabitant. Some of us also know that Nature has made the same analogous condition in the case of man himself in his relation to the larger world of spiritual nature.

Those of us who are on the outside know that in the case of the chick the constructive

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process proceeds from within. So it does in the case of man himself. It is the process of unfoldment, development, and natural growth. It is the process of evolution in operation.

Under this constructive or evolutionary process Nature on the one hand, and the individual on the other, both have an important part to perform. Under this process Nature performs her part and fulfils her purpose when she has supplied the chick with all the materials and made all the conditions necessary to its evolutionary unfoldment and growth. When this has been done the burden of responsibility is thrown upon the chick and it must do the rest if it would complete the process along constructive lines. The analogy still holds good in the case of man himself.

If the chick would accomplish its part of this constructive process of establishing immediate contact with the outside world, it must put forth its individual effort to that end in exact conformity with Nature's constructive plan of action. So must man. The chick must break the shell from within, and

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it must do this by its own unaided effort. So must man by his own individual effort, working from within, break through the shell of physical materiality which separates him from "conscious and immediate contact with the world of spiritual nature" which lies out beyond, if he would ever demonstrate the existence of that world by the constructive process.

The analogies of the destructive process are in every way equally complete. We know that by the application of sufficient force from without we may break the shell of the unhatched chick and thereby establish immediate contact between it and the outside world. We also know that this is not Nature's process, and that it is destructive. It is destructive of the very life and individuality of the undeveloped inhabitant. This is literally and tragically true of any process whereby the spiritual sense channels of man in the physical body are forced open by other intelligences from without. As in the case of the chick, the results are destructive to the life and individuality of the undeveloped inhabitant.

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Those of us who have studied the problem in the light of science know that any force applied from without, which breaks the shell of an unhatched egg before the hour when the evolving chick would naturally and of its own free will and accord break it from within, is destructive of the individual life and development of the inhabitant.

Nature has provided just one method or process, and one only, whereby the unhatched chicken may establish conscious and immediate contact with the larger outside world without violating the constructive principle of its own individual life and being and inviting self-destruction. That is the method or process of evolution, the constructive process of Nature in individual life, which is the process of natural development whereby through the principle of growth and the process of internal unfoldment it arrives naturally at a state or condition wherein its own individual volition becomes the motive power and its own self-directed intelligent efforts constitute the method of procedure. In this constructive process Nature has provided that at a certain point—let us name it

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the "psychological moment"—the intelligent, voluntary and purposeful effort of the individual chick within becomes a vital necessity. That is the one and only remaining factor which will complete the constructive process and bring it to its natural fruition. Suppose at this particular point, this psychological moment, when Nature demands its voluntary co-operation, the chick should fail to perform its individual part of the constructive process and should refuse to strike out with its tiny beak and break the shell from within; what then?

Nature has provided no other means or method by which the shell may be broken at the right moment, or in exactly the right place. Neither has it provided any other method or means whereby it may be broken in the right way, from within. This final, crowning and vital act of puncturing the shell must be done from within; it must be done at just one point, and it must also be performed by the individual chick concerned in the process of liberation. There can be no proxy. Nature has made no such provision, because there is no other individual on the

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inside of the shell on whom to shift the burden of such responsibility. If the chick should fail or refuse to respond to Nature's demand upon it to put forth its individual effort in direct harmony and co-operation with the Constructive Principle and Process of Nature, there could follow but one result, physical self-destruction and failure to realize its legitimate possibilities.

Here also the analogy still holds good in its application to the principle and process whereby man may break the shell of his own material environment and conditions which binds him within the narrow sphere of his physical sense perceptions. Like the chick, he is the only inhabitant of his own physical tenement, the physical body. He is the only individual who is in position to co-operate with Nature from within. As in the case of the chick, Nature clearly contemplates his evolutionary unfoldment to a point where and when he shall, of his own free Will and accord, and of his own individual effort, break the shell of physical conditions which binds him solely to the plane of physical consciousness. This is an evolutionary

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process. It must proceed outward from within. It cannot proceed inward from without. It would not be an evolution if it did. Neither could it proceed from without and at the same time be an unfoldment or a development, for in their very essential nature unfoldment and development are processes which proceed from within.

Nature performs her full part in the constructive process of man's spiritual illumination when she furnishes him all the materials, the means, the conditions and the plan in conformity with which he may apply to the problem his own intelligence in the exercise of his own faculties, capacities and powers.

Man's part in the process is analogous to that of the chick. He must put forth his own individual effort in conformity with Nature's plan of evolutionary unfoldment. He and he alone can complete the process. He can accomplish his task in but one way. He must make the personal effort. He must do it voluntarily. He must exercise his own individual faculties, capacities and powers from within. He must co-operate with Nature's Constructive Principle of unfoldment until

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by his own individual effort he removes the obstructions which close the channels of spiritual sense. When he has done this "of his own free will and accord," and not until then, will he open the door of the spiritual world by the constructive process and in accordance with the constructive principle of his own being. Then only will he be able to control the process himself. Then only will his development be an "unfoldment." Then only will he achieve Spiritual Independence.

One of the states or conditions is reached by the process of negation, by the surrender of individual consciousness, and by subjection to and control by other intelligences. The other is attained by positive assertion of the individuality, by marvelous extension of individual consciousness, by complete liberation from all possibility of psychical subjection to or control by any other intelligence.

Destructive Spirituality is reached by surrender and subjection to the Will of another Intelligence either in or out of the physical body. The motives which impel the controlling Intelligence may be either good, bad or indifferent. The result is the same, in that

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the responsibility is transferred from the one who should retain it to another who has no right to exercise it. The process is called "destructive" to an individual subject to it, because it injures the Essential Being or Soul and its tendency is to destroy its most valuable capacities and powers.

"Constructive Spirituality" is attained by intelligent assertion of one's own rights and privileges and the discharge of one's own duties and responsibilities. It involves the gradual but inevitable assumption of greater and higher responsibilities under and in accordance with Nature's evolutionary process and purpose. It results in the preparation of the Individual Intelligence for life on higher planes of evolution. It is called "constructive" because it builds up character and increases the capacities and powers of an Essential Being or Soul.

CHAPTER VII

MORALITY

The great and profound theorem of Morality is the first grim "Terror at the Threshold" which confronts every student who would enter upon the pathway of scientific demonstration through a personal experience along Constructive lines. He cannot evade it if he would. It stands squarely in his path, and the path is too narrow for him to slip past. He must grapple with it and actually dispose of it before it is possible for him to proceed further.

Constructive Spirituality and the Independent Method of Spiritual Self-Development begin with Morality, not because of any arbitrary provisions or dogmatic rulings of men, but simply and solely because that is the scientific basis and natural beginning-point of all true Spiritual Unfoldment and the natural point from which to proceed in the development of all Psychic Powers. With

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an ethical foundation once established in science, the problem is resolved into a mere question of how far the individual student shall conform his or her life to its principles. That is the inexorable standard by which Nature measures and determines individual unfoldment, development and progress beyond that point. Here we have the Law of Evolution in operation. It is absolute and immutable. There is no evading or avoiding it.

The definite work of Constructive Unfoldment is not merely an intellectual diversion or employment. While it is all that, it is also vastly more than that. It is the application of Moral Principles to human conduct. It involves the **LIVING OF A LIFE** in conformity with the Constructive Principle of Nature, as this has been demonstrated by the Great Masters throughout the ages, and by them unfolded to their successive students.

It is a fact which must sooner or later come to the knowledge of every student, that without this application of moral principles to individual conduct, and without the living of a life in conformity with Nature's Constructive Principle, *there is no amount of "tech-*

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nical work" or study that is sufficient to unlock the spiritual senses and place them under the independent control of the intelligent Will of the individual.

This exposition of the subject will make clear the meaning of the Great School when it declares in the most unmistakable terms possible that Morality is as truly and as definitely a matter of science as is chemistry, or any other of the so-called "exact sciences." It might be added with equal emphasis, that in its application to the great problem of Independent Spiritual Unfoldment and Psychic Development it is just as exact and even more exacting than Mathematics. It has been scientifically demonstrated by the Great School of the Masters throughout all the past ages of its existence, that Spiritual and Psychical Development in conformity with the Constructive Principle of Nature is absolutely impossible, except to those who proceed from the basis of Moral Principle.

When this simple fact of science once becomes indelibly impressed upon the individual consciousness, it throws a great flood of

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new light upon the problem of individual life and its possibilities.

Constructive Spirituality rests upon a scientific basis. The scientific basis is Morality. The process of development begins with a study of Moral Principles.

The definite practice of those principles in the individual's daily life and conduct, in good faith, and without equivocation, mental reservation, or evasion of any kind whatsoever, is the natural beginning-point.

He is obligated to make of his life a living exemplification of the moral principles which his reason and his conscience accept.

The fundamental principle upon which the Independent Method of Spiritual Self-Development depends is *Morality*.

The essential key is the exemplification of moral principles in the daily life and conduct of the individual concerned—the practice of Morality.

The scientific basis of "Spiritual Evolution," which alone leads onward and upward to individual "Mastership," is Morality.

Morality is a fundamental problem which must be reckoned with by those who elect to

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travel the pathway of the "Independent Method of Spiritual Self-Unfoldment," which alone, through the development of Constructive Spirituality, leads to the goal of "Mastership." Unless the individual is prepared to face this problem squarely and deal with it honestly in its scientific aspect, he is but wasting his time and energy in any further attempt to solve the great problem of another life by the Constructive Process.

MORALITY: IS THE ESTABLISHED HARMONIC RELATION WHICH MAN, AS AN INDIVIDUAL INTELLIGENCE, SUSTAINS TO THE CONSTRUCTIVE PRINCIPLE OF NATURE.

The same meaning may be expressed yet more briefly:

MORALITY IS MAN'S ESTABLISHED HARMONIC RELATION TO THE CONSTRUCTIVE PRINCIPLE OF HIS OWN BEING.

There is a Constructive Principle in Nature. Man, as an Individual Intelligence, sustains a certain fixed and definite relation to that Principle. It is, in fact, an established relation. Not only this, it is a relation that is established on the scientific basis of a true harmonic. Involved in that harmonic rela-

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tion are many things. It involves man's individual knowledge of and his conscious dependence upon the Constructive Principle of Nature for all the evolutionary possibilities of his being. There is also involved in it the conscious obligation of the individual to recognize the established principle, and conform his life to its harmonic demands. It is man's business to preserve the harmonics of the relation. In the accomplishment of this task is also involved the whole broad and seemingly complex problem of man's conscious relation to his fellow man and to all Nature.

All these subsidiary problems are mere developments from and outgrowths of that "established harmonic relation" which man as an individual sustains to the Constructive Principle of Nature. By devoting his attention and his efforts to the one simple and central problem of maintaining the harmonics of that "established relation," all these incidental relations and subsidiary questions which grow out of that central problem are cared for as so many mere matters of detail.

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They do not demand the special attention so generally given them.

The member of a great orchestra, in his musical capacity, sustains an established harmonic relation to the Constructive Principle of Nature on which the orchestra is integrated and on which its success as a whole depends. The central problem of his individual life in that connection is to keep his instrument and his work with it in perfect harmony with all the other instruments and work of the entire orchestra.

Out of this established harmonic relation as a musician naturally grow his incidental relations to his leader, to his fellow musicians both collectively and individually, and to the public on whose approval and patronage his position and place inevitably depend.

All these relations are important and must be maintained. But if he will give his thought, attention and effort to the one simple and central problem of keeping his instrument in perfect tune and playing his score in perfect harmony with the rest, he need not give either time, thought or effort to cultivat-

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ing the musical approval of his leader, his fellow musicians, nor that of the public.

If he is but successful in solving the one simple and central problem, all these others which seem so important are thereby solved as a matter of course, and without other or further effort on his part. They are all merely incidental outgrowths of the one central problem, and if he is successful in maintaining the harmonics of his established relation as a member of the orchestra, all things else fall naturally into line and all subsidiary problems solve themselves as a result thereof.

There is a Constructive Principle of Nature. It is an established Principle. It is fixed and immutable. If man would grow, evolve and unfold spiritually and psychically he must live and conduct himself in such manner as to keep himself in perfect harmony with that Principle. He must maintain the Harmonics of the relation. If he does this Nature will do the rest and will unfold his psychical powers.

If he should fail to maintain the harmony of the relation between himself and the Constructive Principle he at once falls into align-

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ment with the opposite Principle, the Destructive Principle.

So long as he maintains the Harmonic of his relation to the Constructive Principle of Nature it is impossible for the Destructive Principle to affect him. He is above and beyond its operation.

If he devotes himself to the simple problem of maintaining that harmonic relation every other problem of his life will fall into line without any attention whatsoever on his part. By taking care of the central proposition, the "harmonic relation," all the details of his life and relationships care for themselves as a perfectly natural and inevitable result.

The man who devotes himself faithfully to the central problem of maintaining the harmony of his relation to the Constructive Principle of Nature may make some "mistakes" and some possible "errors," but he will never commit a "sin." So long as he is in harmony with the Great Central Principle it is impossible for him to commit an intentional wrong or injure his fellow man.

MORALS, as a distinct term, has reference

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to those definite and specific principles and *Rules of individual action, procedure and conduct* by the conscious and intelligent observance of which man may conform his life to the Constructive Principle of his being, and by maintaining the harmony of that relation thereby incidentally solve all those more detailed and seemingly complex problems of his relations and obligations to his fellow man and to Nature.

THE PRACTICE OF MORAL PRINCIPLES is the *Living of a Life* in strict conformity with the terms, conditions and requirements of those Principles and Rules of Conduct whereby man satisfies the requirements of the Constructive Principle of Nature and maintains that established harmonic relation in his Soul.

It is only by the living of such a life that man may ever develop within himself the state or condition of "Constructive Spirituality." It is only by the development of this Constructive Spirituality within himself that he may ever consciously and voluntarily unlock his spiritual senses, and thereafter exercise them Independently and at Will.

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This is "The Right Way." Only by traveling this Right Way is it possible ever to reach his desired goal, which is Spiritual Independence, or "Mastership."

Has it now been made entirely clear to the reader that *Morality* and *Constructive Spirituality* are inseparable? Constructive Spirituality cannot exist in individual life except it is built upon and sustained by Morality? Does he yet understand that Independent Spiritual Development is impossible without a Moral foundation? Does he yet appreciate the fact that Morality is an essential part of the only basis upon which Mastership ever has been or ever can be attained? Has it been burned indelibly into his consciousness that all Constructive Spiritual Unfoldment begins with and proceeds from the practice of Moral Principles? Does he yet grasp firmly the stupendous fact of Nature, that Morality is one of the basic and essential conditions of Nature upon which alone the Constructive Unfoldment of Spiritual Consciousness is possible? Does he recognize the final and consummate fact that this is all a matter of science? Does

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he yet appreciate the fact that it is all true *because Nature so established it*, and not because men have discovered it and so declared it? Does he yet understand that it is true, *not because of men's desires, wishes, or predilections, but in spite of them?*

If these essential truths have been so deeply impressed upon his consciousness that he can neither forget them nor lose sight of their application and importance during the remainder of our journey together, then the central purpose has been accomplished.

CHAPTER VIII

CLASSIFICATION OF DATA

Some things we know, and we know that we know them.

Some things we assume to know, but we know that we do not know them.

Some things we believe, but we do not know them, nor do we even assume to know them.

All other things we neither know, nor assume to know, nor do we even believe them.

THINGS WE KNOW

We know that we exist.

We know that other people exist.

We know that other things besides ourselves also exist.

We know that fire burns and that water quenches thirst.

We know that snow is soft and white and that ice is hard and cold to our senses.

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We know that flowers bloom and that birds sing.

We know that as individual Intelligences we possess certain faculties, capacities and powers.

We know that certain things we call food, water and air are necessary to sustain what we name the life of our physical bodies.

We know when we are happy and we know what sorrow is.

We know that we can think and that we can convey our thoughts to others.

We know that life has a present existence and that what we call death dissolves the physical manifestation of this earthly life.

These are things we know and we know that we know them. Why? Because they fall within the radius of our own individual experiences. By the aid of our own senses we have personally demonstrated them. And these are the only reasons that warrant us in asserting that we know them. Except as personal experiences we could never know them. *That which is outside the range of our own personal experience is not definitely and positively known to us.*

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Every man who speaks for the world to hear should never allow himself to forget that *personal experience is the only absolute basis and infallible test of what we know*. Whatever fails to reach the demands of this simple and exact test does not rise to the dignity of actual and personal knowledge.

THINGS WE ASSUME TO KNOW

We assume to know that the earth is round. We not only assume this to be a fact of Nature, but we are ready to act upon that assumption, and we do so act without the slightest hesitation whenever occasion therefor may require. But on a basis of actual test it is doubtful if one in a thousand of the human race, as it exists today, has ever personally demonstrated the truth of that assumption. We have read in books that it is true. We have been taught in our school studies that it is a fact. We have been assured, on what we have considered good authority, that others have actually proven it beyond all question; and we have had pointed out to us methods by which we are led to believe we might prove its truth for ourselves if we had

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the time, money, opportunity and inclination necessary to make the demonstration. But that is all. The very large majority of us do not, in literal truth, personally know whether the earth is round or square or cubical or pyramidal or any other specifically definable shape. We only assume to know.

We assume to know how old we are, and in our relations and dealings with others we treat the subject of our own age with all the seeming assurance of exact and definite knowledge. We do not hesitate to go into court, when called upon to do so, and solemnly make oath as to our respective ages. Many there are who do this without so much as a qualm of conscience or a suggestion of doubt or uncertainty. And yet, in all human probability, not one of those who read this page knows to a definite certainty his or her own age. Furthermore, there is, perhaps, no person living in all the world, who remembers the exact year, month, day and hour of his own birth. Why? Because under and by virtue of the arbitrary and mysterious provisions of Nature, that somewhat important event in our respective histories lies all the

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way from two to four years backward beyond the limits of individual memory. All we know of it is that our reputed fathers and mothers and those who are older than ourselves have told us that we were born on a given day of a given month in a given year. We take their word as literal truth and govern ourselves accordingly. And so, we do not know how old we are. We only assume to know.

We assume to know that a certain man, whom history names Columbus, discovered the continent of America; that a certain other man, named Washington, was the first president of the United States of America.

We assume to know that a certain other man, named Moses, led the Children of Israel out of captivity in the land of Egypt.

We assume to know that one Benjamin Franklin, by means of a kite, made an important discovery concerning the action of electricity; that another wise man, named Newton, made an important scientific discovery concerning the action of that force we name Gravity.

It would be quite possible to mention

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hundreds or even thousands of other things we assume to know, all of which are wholly outside the limits of our definite and personal knowledge. If we but held ourselves to a rigid and strictly truthful differentiation of the data we employ, there is perhaps not one of us but would be greatly surprised, if not genuinely humiliated, to find how many things we assume to know which are, in truth, altogether outside the limits of our personal knowledge. We do not know them. We merely assume to know them, and our assumption passes current for actual personal knowledge.

THINGS WE BELIEVE

Many there are who believe in a God, in the sense that the Great Creative Intelligence is a distinct and definite personality. There are also many others who believe just as firmly that the Great Creative Intelligence is not a God in the sense of a definite personality. It would seem that among all these there are few, if any, who could truthfully assert that the subject is one which falls within the limits of their personal knowledge.

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Some men believe there is not only a personal God who created the universe, but that he is a triune Being, composed of three persons in one, namely, "Father, Son and Holy Ghost." Others believe He is but one person. They hold that he is "One and Indivisible." There are others still who believe that the Creative Intelligence is but an all-pervading essence or power, wholly without the element of personality. It would doubtless be conceded that not one among all these is in position to know anything about it.

Some there are who believe in the doctrine of literal transubstantiation, in accordance with which the bread and wine used in the sacramental service of "The Lord's Supper" are said to be transmuted into the body and blood of Christ. Others believe with equal sincerity that such a doctrine is not only false, but utterly absurd and too ridiculous for a moment's serious consideration. If the question could be removed from the field of theological discussion, and then submitted to the several disputants on the basis of their definite and personal knowledge, it is not at all likely that a single one among them could be

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found who would seriously claim to know anything about it.

There are also those who believe in the absolute, inherent immortality of all mankind. Others believe in conditional immortality, only as a reward of individual effort. And there are others who believe with equal earnestness that immortality is only a pleasant dream, a comforting delusion, a fascinating fiction, and that physical death means total extinction.

Human intelligence has formulated concepts which have become the bases of many other beliefs. All such beliefs may be distinguished without difficulty from definite personal knowledge, or even assumed knowledge.

THINGS UNKNOWN

We neither know, nor assume to know, nor can we formulate a well defined belief as to when time began or when, if ever, it will end; where space begins, how far it extends, or where, if at all, it ends.

We neither know, nor assume to know, nor do we have even a definite belief as to where, when or how matter first came into existence,

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how long it will continue to exist or what will ultimately become of it.

We neither know, nor assume to know, nor do we have a clearly defined belief as to how many suns, moons and stars there are throughout all the universe of space; how many of them are inhabited; or what may be the number and character of their inhabitants.

We neither know, nor assume to know, nor can we formulate so much as a definite belief as to the number of fishes or other living things in all the waters of the earth, the insects which pervade the atmosphere that encircles and incloses the earth, or the living creatures that move upon the dry land.

As to all such problems as these, and many others, we do not hesitate to acknowledge our total ignorance.

We find that the data of the whole universe, so far as we are individually concerned, naturally divide themselves into these four distinct and separate classes:

Things we know.

Things we assume to know.

Things we believe.

Things of which we are wholly ignorant.

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Of these four classes of data, there can be but little doubt, in the mind of any honest student of Nature, that the first is by far the most limited. For, the things we know comprise only those things which are a conscious part of us, and those with which we come into conscious personal contact or relation in Nature.

CHAPTER IX

INTELLECTUAL POVERTY AND INDOLENCE

No man is in position to understand or appreciate how almost infinitesimally small and seemingly insignificant, by comparison, is the volume of his own definite, personal knowledge, until he undertakes to write out in definite form a crystallized statement of those things he can say truly he knows. Then it is, for the first time, he becomes clearly conscious how meager is his store of actual knowledge and how conspicuous is his *Intellectual Poverty*.

To be brought thus suddenly face to face with his own destitution is one of the most effectual lessons of humility that could be administered to a human being. It would also seem that of all the many important lessons of life it is one among those we need most to learn. Whilst it humbles our pride of intelligence into the very dust, at the same time it teaches us the exact measure and intrinsic

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value of our own actual attainments and points the way to a much broader understanding and a more just appreciation of all mankind. It teaches a deeper respect for the lives and experiences of our fellow men, admonishes us to a more generous sympathy with them in all their honest efforts, and stimulates in us a more healthful desire to increase our own store of exact and definite knowledge.

The things we assume to know constitute a volume much greater in magnitude than the things we know, and much more pretentious as to the character and scope of its contents. Under the head of "Things we assume to know," are, in general, the discoveries and demonstrations of science, the data of history, the deductions of philosophy, and the great body of "Spiritual Revelations."

No truly progressive intelligence of the present age will attempt to deny or even minimize the value of all these data to both the individual and society. Most of such data comes to us from out the ages. It bears upon its face the seeming stamp of truth. Since it comes to us at second hand, it does not rise to

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the dignity of absolute knowledge. Nevertheless, it is of great value because it is the nearest possible approach to that which we designate as absolute, personal knowledge.

The "Things we believe" would constitute an immense library of itself. Here, in the realm of mere speculations, opinions and beliefs, we come face to face with all those unsatisfactory and disquieting elements of uncertainty, unreliability, insecurity, fallibility and change.

No man's mere belief, however honest or earnest it may be, carries with it a positive guaranty of its truth. He may believe, with absolute sincerity, the most impossible things.

The things he merely believes today he may be able to demonstrate tomorrow. When so demonstrated they at once become things he knows and are no longer mere matters of belief. By the process of demonstration they immediately pass from the third class of data to the first. By this transition alone, they attain to the highest possible degree of value and importance in his life.

Or, the things he believes today he may demonstrate tomorrow to be false. In that

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event their non-existence is established and they no longer have a place in the data of the universe.

Some of the things he believes today may be proven tomorrow by somebody else to be true. In that event, as facts demonstrated, they come to him at second hand. Thenceforth, in their relation to him, they pass into the category of reported facts, history or science, as the case may be, and fall under the second class. Though he may not know them of his own personal knowledge, yet he may thereafter reasonably assume to know them upon the strength of their reported demonstration. Thus they are advanced one step in their relation to him, and by this transition they become of secondary importance in his essential life. They are now second in value only to the things he knows.

The "Things we neither know nor assume to know nor even believe," constitute the, at present, unknown field of Nature. Whatever that field may contain is, as yet, a closed book to us. Whatever influence its contents may exert upon our lives or destinies is not yet within our powers of analysis.

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The unexplored field of Nature may, perhaps, contain countless treasures of infinite value to each one of us, and doubtless does. But until we see, know, or in some other manner become possessed of them, their intrinsic value is not, for us at least, a conscious factor.

Of all the data of the entire universe, that which most intimately and vitally concerns each one of us falls under the first class.

The things we *know* are those of which we are in position to make the best and most intelligent use, both in our own behalf and in behalf of those who need our help. This fact alone gives to them a value and an importance which is to us paramount.

The things we assume to know, and upon the truth of which we implicitly rely and unhesitatingly act, are the things which approach most nearly absolute, personal knowledge. These are second in value only to the things we know.

Of all the data of the universe, that which falls within the radius of absolute, personal knowledge is of paramount value and importance to each individual. Conversely, that

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which lies farthest from such knowledge is, for analogous reasons, of least personal value and importance to him.

Actual knowledge is of greater value and importance to the individual who possesses it than assumed knowledge. It is vastly multiplied in value and importance when it is compared with mere speculations, opinions and beliefs, any or all of which may prove to be erroneous or entirely without foundation in fact. It follows with equal certainty that it stands at the highest point of relative value and importance when it is compared with total ignorance.

It follows with irresistible logic that one of the most important duties every individual owes to himself and to his fellow man is, at all times and as rapidly as possible, to increase the number and volume of the things he knows, and in so doing select those facts and truths of which he can make the most valuable use. By this process alone he becomes the better equipped to discharge his personal responsibility to himself and his fellow man.

To one who sees life from this point of

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vision it matters very little what others may believe (except for their own good), so long as they do not trespass upon the perfect liberty of his own intelligence. That which is of paramount importance to him is what they know and what they can help him to know.

Exact and definite knowledge is always of the greatest possible value and importance to every individual who has the moral courage to use it rightly. To such it is more to be desired than all other classes of data combined. Nevertheless, it is only the exceptional man or woman who is ready or even willing to pursue it with a degree of intelligence, courage and perseverance, necessary to obtain the desired results.

The average intelligence is satisfied to act upon the basis of assumed knowledge. This is true, even though such data are admitted to be wanting in reliability and therefore of only secondary value or consideration. Why? Because assumed knowledge involves *far less personal effort* on his part than actual knowledge. With most of us it is so much more pleasant and agreeable to accept as true the declarations and findings of others than it is

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to make a personal demonstration of them for ourselves.

If an exact numerical balance could be struck, it would, without question, be found that a very large majority of the men and women of even the most truly civilized nations of earth are more deeply interested in the consideration of mere speculations, opinions, dogmas and beliefs than they are in the acquisition of actual, personal knowledge.

The acquisition of exact and definite knowledge involves a labor. It calls for the unremitting exercise of honest, earnest, intelligent, courageous and persistent personal effort on the part of the individual concerned.

Indolence, in this department of human endeavor, would seem to be an almost universal characteristic of human nature. However much we may desire a thing whose value we know and appreciate, we possess only a limited amount of intelligence, courage and perseverance which we are ready and willing to exercise in the task of acquiring it. In the largest number of instances—more especially where the thing to be acquired is knowledge—the amount of personal

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effort we are willing to exert is very small. When we have reached its limit we are inclined to accept almost any recognized substitute that may be offered.

This characteristic of human intelligence is so general and so strongly marked that it constitutes one of the chief reasons why so few of our brightest and otherwise most capable men and women become personal demonstrators of the law. It also explains why so many become mere readers of books. And yet, we are forced by evidence which cannot be refuted, to recognize as a fundamental principle of individual human development, that *exact and definite knowledge comes to all of us in exact ratio with the amount of intelligence, moral courage and perseverance we put into the active search for it.*

One person may possess the necessary intelligence but lack the courage and perseverance. Another may have the requisite courage but fall below the necessary standard of intelligence and perseverance. A third may possess the full measure of necessary perseverance but fail in point of both intelligence and courage. A fourth may be able to dem-

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onstrate an abundance of both intelligence and courage but find himself deficient in the element of perseverance. And yet another may meet the required standard of intelligence and perseverance, and at the same time be wholly deficient in courage; and so on. But the men and women are few indeed, who possess all three of these elements of character in such measure and quality as to lead them into the field of personal demonstration. This is more especially true within the field of what, by common consent, we have come to designate as the Universal Laws, principles, forces, activities and processes of Nature.

As a perfectly natural result, most of us find it so much easier and more convenient to assume knowledge than to demonstrate its truth, that we fall into the habit of relying more upon others than upon ourselves to discover the facts of Nature and reduce them to definite and personal knowledge.

Even more strongly still are we tempted to content ourselves with reveling in the nebulous and fascinating field of mere speculations, opinions and beliefs. Why? Because

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this calls for the minimum of personal effort on our part.

To this intellectual inertia and inherent indolence of human nature are due most of the prejudices, superstitions and dogmas of both science and religion throughout the ages.

It is easier to entertain a prejudice than it is to acquire the knowledge necessary to rise above it. Most of us are the witless slaves of prejudice. It is more convenient to cherish a superstition than it is to acquire the wisdom necessary to demonstrate its fallacy. For this reason most of us are bound by superstition. It is more agreeable (to ourselves) to dogmatize than to demonstrate. Hence it is that most of us are dogmatic and intolerant without knowing it. It is more pleasant to preach than it is to practice. Therefore the majority preach and the minority practice.

These are among the frailties and fallacies of human nature with which we have to contend in our search for Truth. We all know them. We all recognize them—in others. We all admit them—for those who decline to do so. Much as we may appear to be, we

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are neither entirely ignorant nor wholly innocent of the part they play in our own lives. More than this, we know the remedy. We cannot hope to evade nor even minimize our personal responsibility for the evil results which flow from their daily presence and influence in our lives.

Let us not deceive ourselves longer. Let us not even try to do so. Let us declare our emancipation from the tyranny of such a slavery. Let us do it *now*.

Hereafter let us intelligently, courageously and persistently apply ourselves to the honest and earnest search for definite, personal knowledge. Let us do this in whatsoever fields are open and accessible to us. Let us do it, if necessary, in defiance of our own present opinions and beliefs, prejudices and superstitions, inclinations and desires, as well as those of our fellow men who would seek to hold us in bondage. Let us do this, secure in the consciousness that Truth is always a friend to him who honestly seeks it and a benefactor to him who lives it.

CHAPTER X

ETHICAL SECTION

The Ethical Section covers a series of definitely formulated problems. Each of these problems has a distinct threefold value to the student in relation to the subject of his Spiritual Development.

Its solution calls for his most intense intellectual effort. His labor upon it necessarily results in his mental and intellectual unfoldment. It is an intellectual education.

Each problem is of such a nature as to demand of the student a most searching self-examination. The direct and inevitable results of this are a better acquaintance with and a more accurate knowledge of self.

The most important value of each problem is that it constitutes a definitely formulated Ethical Principle which he is compelled to adopt as a part of a complete Ethical Code by which to Live a Life.

It is only by the living of a life in exact

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conformity with these principles that he is enabled perfectly to align himself with the Constructive Principle of Nature at the foundation of Independent Spiritual Unfoldment.

Herein is one of the unique and at the same time interesting phases of the Great Work. It is an "individual" work. It is a work of individual development, individual unfoldment, individual attainment. It cannot be delegated. The individual who is to receive the benefits must do the work. He cannot furnish a "substitute," as men are sometimes permitted to do in times of war when they are drafted into service. Nature steps in with her limitations and says:

"There shall be no individual development save that which results from individual effort." We cannot overrule Nature nor go back of her decrees.

It is only when the "Ethical Section" of the Great Work has been fully accomplished that the student is in position to know how to proceed beyond that point. Then only is it possible for him to know definitely and unmistakably the character of life he must live

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in order that he may thereby conform himself to the immutable demands of the Constructive Principle of Nature upon which alone true spiritual and psychical unfoldment depends.

As you go forward in the work of individual unfoldment under and in accordance with the terms of the Scientific Formulary, you will note the fact that at every step and with every new phase of the subject the character of simplicity prevails. Every problem of the Ethical Section of the General Formulary is reduced to its primary and essential elements, with as much certainty and precision as are the problems of Euclid.

As this fact grows upon the intelligent student it enables him the better to understand and appreciate the vast antiquity of the Work, as well as the unbroken lineage of the Great School through which it comes down to us.

The remarkable fact that in this simple Formulary, for the first time within our knowledge of history, we find "Ethics" reduced to an "Exact Science," is sufficient of itself to suggest to those who think intelli-

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gently, the fact that all this is not the result of any one mind. It should be sufficient to establish beyond question that it is the fruitage of the best intelligence of all ages, from the cradle of humanity to the immediate present.

The Great School of the Masters, as it exists upon the earth at this time, is but the present and last link of a great unfinished chain, by means of which the crystallized results of the ages past are brought down to us of this day and generation. You who shall receive these results in good faith, and who of your own free will and accord enlist your services in the Great Work of Emancipation, will constitute the next regular link in the same great chain.

Thus the cumulative results of the ages may be passed on to others who are ready, willing and able to receive them and rightly use them.

The purpose of the Ethical Section of the General Formulary is to indicate, as far as may be possible, the lines within which knowledge may be obtained in such manner as to keep within the radius of the Construc-

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tive Principle and Process of Nature. Its intent is to save you as many mistakes as possible, and thus to conserve your energies for Constructive Work, as far as may be possible. In the Ethical Section of the General Formulary you have the crystallized experiences of the Masters of Natural Science throughout all the past ages of their scientific labors. If you are wise enough and strong enough to avail yourself of the scientific results therein placed before you, it is possible for you to achieve the same results.

The importance of the great Moral Law in its relation to Ethics, and the fact that it is vitally related to the process of Independent Spiritual Unfoldment, are propositions that have been tried, tested and demonstrated times almost without number. It has been discovered, in this connection, that a recognition of that Law as a fact of Nature, and a willing compliance with its requirements are necessary factors in the process of Independent Spiritual Unfoldment.

In all this work of Construction you must build in such a manner that you shall in no wise trespass upon the rights, privileges, pre-

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rogatives, possessions, duties or obligations of your fellow man. (And during all your building you must hold yourself bound at all times to render to others a just equivalent for all the benefits you shall receive from them.)

You must so build that you shall at all times hold yourself bound to balance the account of all your benefits.

Did you ever before think of life from exactly this point of view? If not, then you have something yet to accomplish in this life, and something that will richly reward you for the honest effort you put into it. If you will but make this a special theme for your future study and contemplation it will open to you a world of new possibilities, enlarged significance and ever increasing beauty. It will do much to divest life of its seeming complexity and will bring many of its most intricate problems within the radius of your own intelligent understanding. In the end it will help you to reduce the great Theorem of Individual Life to its final analysis and correct expression.

The student of Medicine, in the course of his education, is compelled to acquaint him-

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self with the nature and physiological action of drugs and medicines of all kinds. He must know which are Constructive in their physiological action and he must also know which are Destructive. He must know which are poisons and which are panaceas. He must know as much about poisons as he does about elixirs.

His knowledge of the one is as necessary to his skill and success as a physician as his knowledge of the other. He must know which are poisons in order that he may not, through ignorance, kill his patients instead of curing them. The student of pharmacy must also have a definite and exact knowledge of all kinds of drugs, both destructive and constructive, poisonous and curative, in order that he may be able correctly to fill the physician's prescriptions. Without such knowledge he would be as likely to compound a deadly poison as a beneficent restorative.

In like manner, and for analogous reasons, it is necessary for every student who enters upon the task of Independent Spiritual Unfoldment to understand the Destructive ele-

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ments and processes of Nature in individual life as well as the Constructive.

In the development of the Ethical Formulary, the Great School has included only those elements which are Constructive in their action upon an Individual Intelligence or Soul. They have excluded everything else. But the exclusion is understood rather than expressed.

The pharmacist understands when he receives a physician's prescription that the chemical formula he is to compound includes only the particular ingredients therein designated, and in the exact amounts prescribed. He understands, without being told, that everything else is excluded. Knowing something of the disease for which the medicine is to be given, he may wonder if some other ingredient not mentioned in the prescription might not add to the therapeutic value and potency of the remedy. He may even think that a different drug might be substituted for one of those mentioned; or he may even be convinced that another and wholly different formula would accomplish the desired result.

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It is the business of the physician to make the prescription, because he is the individual who has tried and tested each ingredient in actual practice and knows its action and its therapeutic value, and also because this falls within the scope of his profession and his professional duties.

It is the business of the pharmacist to fill the prescription just as he receives it from the physician, because that is within the scope of his profession and a part of his professional duties. It was for this that his license was granted him.

It is the duty of the patient to take the remedy as prescribed, if he takes it at all, for only by so doing is it possible for him to do justice to the physician whose judgment he has consulted and upon whom he has thereby placed a heavy responsibility.

These suggestions apply with added emphasis to those who enter into the work of Independent Spiritual Development under and in accordance with the Formulary of the Great School of Natural Science.

If they accept the judgment of the School at all, *then they should understand that the*

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Formulary is one which is not to be changed. No new elements must be introduced. If the Formulary is changed, either by elimination, addition or substitution, it is no longer the Formulary of this School; nor must the results of any such modified Formulary be charged to this School.

If there are any who are impatient in their desire to take up the Technical Work of the Second and Third Sections of the General Formulary, they are asked to bear in mind these important suggestions:

The Ethical Foundation must first be laid by every student, broad and deep in his own life, before it is possible for him to enter upon the Second Section, which has been designated as "Technical Work."

It is for this reason that the Ethical Section is presented first for his consideration. In this Section is placed before him the Moral Status which it is necessary for him to attain within himself before it is possible for him to place himself in that "Attitude of Soul" from which alone it is possible for him or any other individual ever to accomplish the Technical Work.

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The Second and Third Sections of the Work, though designated as "Technical," are no more truly and definitely "Scientific" than the Ethical Section. It is true they involve the doing of certain definite and specific things, which clearly indicate the direct line along which he must put forth his "Personal Effort," and they outline for him the meaning and the purpose of each specific act he is required to perform.

It is absolutely necessary for him to *be the thing* indicated in the Ethical Section before it is possible for him ever to *do the things* outlined for him in the Technical Section.

The goal of Spiritual Independence and Mastership is one which cannot be reached by those whose impatience would impel them to travel "cross-lots" or to skip any of the "hard places."

Those who are not willing in good faith to square their lives by the scientific requirements of the Ethical Section need not hope ever to accomplish the work of the other two. It would be but a waste of both time and

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energy for them to attempt it. It is impossible.

No greater fallacy could be suggested than to credit the author of this volume personally with the honor of having wrought out, from the recesses of his own brain and consciousness, the definite results here referred to. He would be most willing and happy to acknowledge such honor if he were justly entitled to it. Such, however, is not the case. To him it is sufficient honor that he has been assigned the difficult task of reducing the subject to a simple and unambiguous expression in the language of his own people.

CHAPTER XI

SOUL

“Soul” (Ego, Individual Intelligence, Essential Self) is the highest element of individual being which is back of all the phenomena by means of which it expresses and manifests itself on any or all the planes of life, spiritual as well as physical.

A Soul is seemingly as far beyond the limits of objective spiritual sight as it is beyond the limitations of physical vision. In the Spiritual world a Soul manifests through its spiritual instrument, the spiritual body—as it does in the physical world through its physical body.

A spiritually embodied Soul is just as conscious that it is something else than, and different from, its spiritual body, as it is conscious that it is different from its physical body. In both conditions it recognizes that its body is only a mere material instrument, through which it may manifest itself upon

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that particular plane of materiality to which its body belongs.

So far as the Great Masters have been able to follow an Individual Soul in its evolutionary development, there never comes a time nor a point in its unfoldment when it entirely ceases to employ material substance through which to manifest itself. What the ultimate of its evolutionary unfoldment and possibilities may be, of course, "doth not yet appear."

So far as The Great School of the Masters has definite knowledge on the subject, a Soul is never without a material body of some kind. So far as yet known, it does not evolve to a state or condition wherein it is able to manifest itself without a material medium of manifestation. So far as science yet knows, there never comes a time in the evolution of an Individual Soul when it stands uncovered and entirely independent of all material substance.

Notwithstanding its elusiveness, and all these difficulties added, we know that an Intelligent Soul is Conscious. We know that it is capable of receiving impressions. We

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know that these impressions result in what we call "experiences." We know that these "experiences" constitute our definite personal "knowledge." We also know that the impressions we receive, come to us through both our physical senses and our spiritual senses. We know that they result in what we designate as "physical experiences" and "spiritual experiences." We know that this is the reason our knowledge divides itself into the two departments which we call "physical knowledge" and "spiritual knowledge" — more commonly designated as "physical science" and "spiritual science."

On the basis of this knowledge, we have given names to certain of the attributes of a Soul, so that we may be able to identify them and talk of them intelligently and without being misunderstood.

The attributes of a Soul, on their functional basis, divide themselves naturally into two distinct classes.

(a) Those attributes whose offices or functions are receptive in their essential nature, as they affect an Individual Intelligence or Soul. These appear to be dependent for their

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operation upon natural laws and conditions over which a Soul does not necessarily exercise individual control.

The sense we call "feeling" is an inherent and necessary attribute of a Soul. It is receptive in its essential nature, from the standpoint of an Individual, and operates in response to the law of its inherent constitution. It is not under the control of the average Individual Intelligence. It is there, and it operates without depending upon us to set the process in motion. It involves a process which is set in motion by outside Nature and not by the Individual.

The attribute we call "memory" is an attribute of a Soul by means of which an Individual Intelligence retains a knowledge of its past experiences. It is also receptive in its essential nature, and operates in response to the law of its own being. It is not necessarily under the control of the Individual Intelligence. It is there, and it operates in most Individuals regardless of an Individual Will or wish.

(b) Those attributes whose offices or functions are positive, active and aggressive in

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their essential nature, and in their relation to an Individual Intelligence or Soul. These are under the control of Individual Intelligence, and they operate because the Individual takes the initiative and sets them in motion.

We have that which we call "reason." A Soul cannot reason while in a state of absolute negation, or passivity. This is because the process is one which, in its essential nature, is active and positive. It involves a process which depends upon the Individual Intelligence to set it in motion and keep it going.

It is not a process which runs itself automatically and without an effort of the Individual. It depends upon the action of the Intelligent Soul for its initiative, and in its very nature must be at all times under the control of the Individual; otherwise it would not be "Reason."

The attributes of a Soul which fall under the first class above mentioned because of their negative, passive, or receptive nature, and because they are not by virtue of any inherent necessity under the control of an In-

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dividual Intelligence, or Soul—we designate as “faculties” or “capacities.”

Those which fall under the second class—because they are active and positive in their essential nature, and must be set in motion and controlled by an Individual Intelligence, or Soul—we designate as “powers.”

A Soul manifests itself upon the physical plane through and by means of its physical instrument, the physical body.

Scientifically speaking, the physical body is simply the physical phenomenon of a Soul, and not a Soul itself. For this reason, when we look into the eyes of a friend we do not see him, a Soul. We see only the physical body through the windows of which he is looking out at us. He closes one of these windows, and we say “he” is winking “his eye” at us. We say truly, for the Soul that does the winking is back of the thing it winks. Has the reader not, more than once, looked into the eyes of a friend, or stranger, or loved one, and said to himself something like this: “What is the thing that sits just back of those eyes looking out at me? It is intelligent. It knows things. It thinks. It calls itself ‘I,’

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for it says '*I* see you.' But it doesn't really see *ME*. It sees only my body. It can no more see what is back of my physical eyes than I can see what is back of its."

Then has he not turned the subject of inquiry upon himself, and found himself just as profoundly puzzled in his efforts to analyze and understand himself? Has he not at some time said to himself: "What is the thing I call '*I*'? What is this '*I*' that sits back within this physical body I call 'mine,' and looks out at other things that call themselves '*I*'? What is it that sits quietly contemplating these other things that seem to be no greater mystery to me than '*I*' am to myself?" Hasn't he turned his attention to other things with a sensation akin to hopelessness, at the thought that one is not only unable to see the essential reality back of those other eyes, but that he is just as far from being able to see his own essential "Self"?

You can see your physical body, and you say of it—"It is *MINE*." You know it belongs to you, for a time at least, but you know also that it is not *YOU*. You know that some day the body will cease to respond to your

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commands. It will become useless to you as a means of expressing yourself. Then you will throw it away, or just creep out of it and let others who call themselves "*I*," bury it, or burn it, while *YOU* will go on about your business in another world of conditions.

CHAPTER XII

CONSCIOUSNESS

Individual Consciousness is as profound a mystery as there is in all the universe. It is, nevertheless, the essential foundation of all our individual efforts and all our individual progress.

To fathom the depths of Consciousness and understand all that it is, all that it means, all that it involves, and all its possibilities, it is believed by the Great Masters, would be to know all there is to be known in all the universe. By some it is even believed that this would be to know the Great Universal Intelligence, and all that this implies.

So far as known by the Great School of the Masters, the possibilities of individual Consciousness have never yet been determined, and its limitations have never yet been reached.

We know by absolute personal experience that Consciousness is as truly subject to the

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law of evolution as is Individual Intelligence. It is forever in a state or condition of unfoldment, expansion and natural growth. The infant at birth is conscious of but little outside or beyond the demands of its physical body for food and comfort. Its growth from infancy to maturity represents a corresponding growth and unfoldment of its Consciousness.

The whole problem of individual life is, primarily and essentially, the problem of Individual Consciousness. The two cannot be separated, whatever the scientific relation or unity of their nature may be.

Let us approach it along the line of the physical senses. This is the field of its operation with which mankind in general is most familiar. Let us analyze the process involved in the experience we call "sound," and observe where it leads us.

The physical atmosphere is set in vibratory motion at a sufficient number of vibrations per second, and of sufficient force, to make an impression upon the physical organ of hearing. These vibrations travel in radiating circles from the point of their inception

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until they strike upon the outer ear of the individual. There they are gathered and thence communicated to the tympanic membrane which they set in synchronous vibratory motion. This, in turn, carries the vibrations through the chain of bones of the inner ear, which are so delicately adjusted and perfectly arranged that the inner one of the chain impinges upon the fluid in which filaments of the outer end of the Auditory Nerve float. Thus the outer end of the auditory nerve is set vibrating at the same rate. The vibrations travel thence along the entire length of the auditory nerve to a point at the inner extremity of that nerve, somewhere within the brain center. Just what occurs when the vibrations reach the inner end of the auditory nerve is not known. But it is known that whatever the thing is that there and then occurs, it makes an impression on Consciousness (sometimes called by the Great Masters "the Sensorium of the Soul"), and this impression is recognized by an Intelligent Soul as "sound."

The rate of such vibrations—which means the number of vibrations per second—deter-

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mines the pitch of the sound; whether it is high or low.

The distance covered by the oscillations of the vibrating body or substance determines whether the sound is loud or soft. The greater the distance covered by the oscillations, the louder the sound, and conversely.

The process we call "sight" may be analyzed in the same way. Vibrations at a certain rate sufficiently high to produce an impression, penetrate the eye. They strike upon the filaments of the Optic Nerve spread out over the inner back surface of the eye-ball. These are set vibrating at a synchronous rate, and these vibrations are carried along the optic nerve to its inner extremity, where the same unknown thing occurs which makes an impression on Consciousness (or Sensorium of the Soul), which impression is recognized by an Intelligent Soul as "sight."

The rate of vibration, in this instance, determines the "color" of the object thus seen, etc.

Similar processes convey vibrations of touch, taste and smell to the inner extremities of the special nerves which convey them.

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At the inner extremities of these special nerves that same "unknown thing" occurs; and in one case the "impression" translates itself to a Soul as "touch," in another as "taste," and in the third as "smell."

The vibratory rating determines whether the touch is enjoyable or painful, whether the taste is sweet or sour or bitter, and whether the smell is pleasant or displeasing.

The vibrations, in all these cases, are vibrations of physical material. Strike any key of a piano. You thereby set a certain string, or set of strings, to vibrating. These strings are all composed of physical matter. They communicate their vibrations to the atmosphere. The atmosphere is also physical. It communicates its vibrations to the nerve of hearing. This also is physical. The vibrations travel the entire length of the nerve until they arrive at its inner extremity within the brain. The brain also is material.

Up to this point we have been following physical vibrations, or vibrations of physical matter only.

Before these vibrations can be recognized by an Intelligent Soul as "sensation"—

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whether of sight, hearing, taste, touch or smell—the purely physical process which has carried them to the brain, must either set in motion, or be transmuted into, a psychic process.

Consciousness is an attribute of an Intelligent Soul. It is a Soul that is affected by “sensation”—in its final analysis. It is an Intelligent Soul that is waiting to be impressed by all these vibrations, when they shall reach the inner nerve extremity, or brain center.

The “thing” that is “unknown” in this process is just how physical vibrations, when they reach the brain center, are transmuted into psychic experiences which we call “sight, hearing, taste, touch and smell.” We know that “something” does occur, for we receive the sensation and have the experience. We know that up to a certain point the process is physical, and that beyond that point it becomes psychical. Just what occurs at the time and place when and where a physical vibration becomes, or produces, a conscious experience of a Soul—the wisest of the Great Masters do not assume to know. They only know that the faculty or capacity of a

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Soul which we name "Consciousness" receives "impressions" from these physical vibrations, and that these "impressions" being recognized by an Intelligence or Soul, constitute what we call "experiences." Every "experience" of this nature constitutes an item of "knowledge." The sum total of all these "experiences" which come to us from the plane of physical nature through the channels of the physical senses, constitutes our stock of knowledge concerning the physical universe.

The process by which a Soul receives impressions from the spiritual world, through the action of its spiritual senses, is so closely analogous to that by which it receives impressions from the physical world through the physical senses, as virtually to be identical. Both are vibratory processes. Both convey vibrations, from their own particular world of material, to individual Consciousness. In the spiritual world, as in the physical, the process can be followed with reasonable scientific certainty, to the point where that "unknown thing" occurs which converts it into a conscious psychic experience.

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There is a very definite reason why the Great Masters do not know just what occurs at that point in the process where the physical and spiritual end and the psychical begins. While this may not be very satisfactory to the man who insists upon knowing what that "unknown thing" is, nevertheless, it is often of very great importance to the scientist to know why he does not know a given item in an intricate process. To know why we do not know a thing we desire to know, is the next thing to knowing the thing itself. So, in this particular instance, it is an item of important knowledge to know why we do not know the thing we want to know. It may help us to know a number of other things which are likely to prove of even greater immediate value and importance to us in connection with the particular thing we are now trying to accomplish.

The reason why the Great School and the Great Masters do not know the exact nature of that "unknown thing" to which we have referred, is to be found in the fact that *an individual Soul is not a visible entity, upon any of the planes of life from the physical to*

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the highest and most refined spiritual plane of which we have any definite knowledge.

The reason why the Great Masters do not know just what the "thing" is that occurs to transmit a physical and spiritual material vibration to — or transmute it into — a psychic experience, is that they cannot follow the process far enough to determine with scientific certainty. They cannot see a Soul, nor otherwise sense it, except through its material phenomena.

The office of "Consciousness" is to receive impressions. It is receiving them all the time, whether we will or not. It does not consult us as to its initiative. It simply receives whatever impressions come to it through any and all of the channels of sense, and upon all the planes of individual being. It is, in truth, the "Receiver General" of a Soul. It is that faculty or capacity of the Soul which makes us aware of the existence of things. It might truly be said to be the "Faculty of Awareness." It is also that faculty upon which a Soul depends for its wakefulness, or "Attention."

Suppose we use an egg as a figure, or imag-

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inary working model of a conscious Soul. In order to make it serve our purpose we shall have to imagine that its membranous covering has not yet hardened into a shell.

Instead of a shell it has a delicate membranous covering which is very flexible and exceedingly responsive to every touch or impact upon its surface from without.

Let us, in our imagination, locate this soft-shelled egg in the brain, at the point where that "unknown thing" occurs. Let us locate it in such manner that the inner extremity or terminus of each and every one of the special nerves of sense rests somewhere upon the outer surface of the membranous egg-covering. Now we have the egg so located that the inner extremity of the optic nerve, the inner extremity of the auditory nerve, and the inner extremities of all the other nerves of sense rest upon the outer surface of the soft, flexible, membranous covering. It is a simple matter to understand that vibrations traveling along any of these special nerves, when they reach the inner extremity of the nerve, will produce an impact, or impression, upon the membranous covering at the particular

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point where the inner end of the nerve rests upon its outer surface. Let us suppose that sound waves strike upon the outer ear, thence are communicated to the inner ear, and thence to the auditory nerve, and that these vibrations finally reach the inner extremity of that nerve where it rests upon the outer surface of the egg covering.

These would make their impression upon the membranous covering, and this, being flexible, would disturb the entire contents of the egg within its covering.

In this imaginary figure, let us assume that the contents of the egg represent an Individual Intelligence, or Soul, and the membranous covering represents Consciousness.

Vibrations of sight, or sound, taste, touch or smell, travel along their special sense nerve to the point where its inner extremity rests upon the outer surface of this "soft-shelled Consciousness." The impact, or impression, thus made upon Consciousness, is felt by the Individual Intelligence, or Soul, within and thereafter constitutes an "experience" of a Soul. In this case, what is the office or function of this "soft-shelled Consciousness?" It

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is merely to receive impressions, or impacts, for an Intelligent Soul, off the ends of the various nerves of sense, communicated to it from the great world of Nature that lies without. Its office is to receive impressions, or impacts. The Soul within gets the benefit of these in the form of so many definite "experiences," which it retains, and which constitute its store of exact "knowledge."

The figure might be carried out in such manner as to illustrate all the various attributes of a Soul, and show their natural division into "Faculties" (or Capacities), and "Powers."

Let it be distinctly understood that this is but an imaginary figure, pure and simple. Its only purpose is to give to the reader a reason why the Great School classes Consciousness as a faculty, or capacity, instead of a power; and why we conceive its office to be that of a "Receiver" for an intelligent Soul. It is necessary for us to differentiate between "Faculties" (or Capacities) and "Powers," and between Consciousness and Soul itself.

This School defines "Consciousness" as

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"The fundamental *Receiving* Attribute of an Intelligent Soul." In this view it is not Soul itself, but an *attribute* of Soul. Its distinctive office, or function, is to receive impressions for the Soul, through the channels of sense, from as much of the universe of Nature as those channels can be made to respond to.

Some of the Great Masters have defined Consciousness as "The Sensorium of the Soul." In a mechanical sense it is not a bad definition. It makes clear the conception that it is a "Receiver." This is the specific reason why it is classed here as a Faculty, or Capacity, and not as a Power of a Soul. It is so fundamental in its nature that it constitutes the background for all other faculties and capacities of a Soul.

Consciousness is so essential in its nature that it is intimately concerned in every experience of a Soul, and constitutes a perfect register of a Soul's individual status or condition at any given time. So inseparably connected and intimately associated are they that the growth of a Soul involves a necessary and correlative increase in the capacity

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of Consciousness to receive impressions. The evolutionary development of a Soul involves a corresponding unfoldment of Consciousness. Conversely, the extension of Consciousness necessarily involves Soul Development.

The entire problem of Evolutionary Development and Spiritual Unfoldment, in one sense, is but the problem of how to extend Individual Consciousness and thus enlarge the field of its operations.

We know by absolute personal experience that Consciousness is as truly subject to the law of evolution as is the Individual Intelligence or Soul of man. It is forever in a state or condition of unfoldment, expansion and natural growth.

So far as known by the Great School of the Masters, the possibilities of individual Consciousness have never yet been determined, and its limitations have never yet been reached.

It is not possible even to think of an Intelligent Soul without Consciousness; for Intelligence necessarily involves Consciousness. It is therefore impossible to consider an In-

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telligent Soul without at the same time considering Consciousness which is one of its essential and fundamental attributes.

If we might be permitted to coin a word by which to express a slightly different phase of this, the most wonderful of all our faculties, Consciousness is the "Perceptorium" of a Soul. That is, Consciousness is the faculty by which a Soul perceives. Perception is but an intellectual phase of Consciousness.

It is admitted that there is, perhaps, no greater mystery in all the Universe than Individual Consciousness. It is also admitted that all the processes of a Soul of which we have exact and definite knowledge, are conscious processes. It is not possible even to think of an Intelligent Soul without Consciousness; for Intelligence necessarily involves Consciousness. It is therefore impossible to consider an Intelligent Soul without at the same time considering Consciousness which is one of its essential and fundamental attributes; for any consideration of a Soul as an entirety necessarily involves a consideration of all its attributes.

So fundamentally and essentially is Con-

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sciousness a factor in all we know or can conceive of concerning a Soul, that if it were asserted as a fact that an individualized Intelligent Soul is but a "Unit of Consciousness," it would be impossible, from our present available data, to disprove the assertion.

Solely for the purpose of enabling us to give a simple and comprehensible exposition of such phases of a Soul as are directly involved in the process of Independent Spiritual Unfoldment, we have assumed the right to consider Consciousness as an *attribute* of a Soul, and *not as a Soul itself*.

CHAPTER XIII

WILL

A man, as an individualized Intelligent Soul, must preserve the perfect balance of his account with Nature. To discharge this fundamental obligation it follows that he must be a "Giver" as well as a "Receiver." This necessarily implies that he shall possess an attribute of the Soul specifically designed for that particular purpose. If he is to be bound by the Law of Personal Responsibility to balance his account with Nature (which includes his fellow man), he must possess a "Giving" Attribute, by means of which he shall be able to return to Nature and his fellow man an equivalent for all he receives through his "Receiving" Attribute.

In the very nature of things this Giving Attribute must be the antithesis of his Receiving Attribute.

From the standpoint of the individual Soul it must be "active" instead of "passive."

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It must be "positive" and not "negative."

It must be at the command and under the control of an Individual Intelligence, or Soul; not merely an automatic process which responds only to the impulses of external nature.

It must not only be under the immediate control of an Individual Intelligence, but he alone must take the initiative in setting it in motion. Otherwise the Law of Personal Responsibility would be infringed.

It must be a "Power" instead of a "Faculty," or "Capacity."

It must be fundamental in its essential nature.

There is such a Soul Attribute. We recognize it. We depend upon it for all our achievements in life. We call it our "Will."

The Will is a Power instead of a Faculty:

In that it is at the command of, and is exercised and controlled by an individualized Intelligence, or Soul.

Because it is the motive factor which sets in motion all the voluntary processes of individual being, in all its various departments.

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It is active for the same reason that all powers are active when in motion.

We have a term by which we differentiate the active state of the Will from the mere latent power of Will. The "Will in action" is known to this School as "Volition." The "power to act" we designate as "Will."

The Will is also positive, from the standpoint of an individual. It is the power of initiative. It does things. It is never "done," except by the subjective process. It moves things intelligently. It is not automatically moved, so long as it is free from the subjective influence of hypnotic or spiritualistic control. In its normal condition it is in every sense both active and positive, and should be independent from all subjection.

It is fundamental in that it is the one power of a Soul upon which all other powers depend.

We call "Reason" a power—and so it is. At the same time it depends upon the Will of an individual to set it in motion. We reason because we Will to do so. We cannot do otherwise.

Under the active impulse of the Will we

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set all the voluntary machinery of our being in motion. We thereby at once and of necessity become centers of dynamic energy and active force. But force, radiating from a center, is a movement outward. The very essence of such a process is an impulse or a movement which proceeds from the center outward. That which proceeds outward from an Individual Intelligence, or Soul, as a center, is the antithesis of "Receiving." It is the process of "Giving." This process being the result of the active Will, the Will, therefore, is a "Giver."

In the Power of an individual Will, we have the one single attribute of a Soul which represents the complete antithesis of Consciousness, from a functional standpoint.

Consciousness is passive; Will is active.

Consciousness is negative; Will is positive.

Consciousness is impressed; Will impresses.

Consciousness is acted upon; Will acts.

Consciousness receives impressions; Will gives impressions.

Consciousness is a Faculty (or Capacity); Will is a Power.

These two fundamental attributes of a

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Soul are the concomitant factors at the foundation of intelligent individual existence. They are the special implements which Nature, or the Great Universal Intelligence, has put into the possession of an Intelligent Soul. They constitute the "Working Tools" with which every individualized Intelligent Entity must "work out its own salvation." These are the working tools with which each of us must build "The Temple of Human Character."

These must become of profound interest and consideration before we can proceed to the absorbing task of becoming skilled artisans and expert wielders of our working tools. For this is the task of every apprentice, and until this preliminary schooling is completed he can never become a proficient "Temple Builder." Just how important it is that he become proficient in both the science and the art of building, before he assumes the obligations and responsibilities of a "Master Builder," may be suggested by the fact that his very first contract is for the building of his own Temple—the Temple of Character—wherein he must abide forever.

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The further we pursue our analysis of this great problem of Life, the more fascinatingly interesting and wonderful it becomes. It is to an Individual's own best interest, his own greatest good and his own largest possibility of happiness, both now and in the future of this life, both here and in the Spiritual life, to enter at once upon the noble and ennobling task of "Living a Life" in conformity with Nature's Constructive Principle, and never thereafter to falter until he shall arrive at the goal of individual Mastership, whether that be in this life or in the great hereafter.

CHAPTER XIV

DESIRE AND CHOICE

“Desire,” in its broad and generic sense, represents a Soul’s fundamental search for satisfaction. It is based upon a Soul’s primary and inherent craving for realization.

In its specific and determinate sense, Desire is but a mode or phase of Consciousness.

The Power of Independent Choice is an inalienable right of a Soul. It is as absolute and indefeasible upon the spiritual planes as it is upon the physical plane. Men are no more compelled to obey the Law of Life there than they are here. It is there, as it is here, a matter of Individual Choice. We all know that food is necessary to sustain physical life. Not one of us is compelled to take it. We all know that too much food is almost as dangerous to physical life and health as too little, but we are not compelled to stop eating when the law of health has been complied with. These are a matter of Individual

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Choice. While we all know the Law fully and understand the exact meaning of its penalties, we are nevertheless able to defy it if we so elect.

The experience we call physical hunger is but a "craving" for something with which to satisfy a demand of a Soul for food, nourishment or supplies with which to build up and sustain its physical body. It is a certain definite phase or mode of Consciousness. It is a conscious sensation, the result of a demand of a Soul for satisfaction along a certain specific line. When the body has had its needs supplied, and has received the food and nourishment necessary to that end, the phase or mode of Consciousness changes from the sensation of "hunger" to that of "satiety," or "satisfaction." These two distinct and differing sensations of a Soul are but the results of two distinct and differing phases or modes of Consciousness.

A Soul experiences the sense of craving or desire in all the departments of individual being.

There is the craving of a Soul for physical food. We name it "hunger." It is a de-

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mand which can be satisfied only upon the plane of physical material. The craving for physical warmth falls within the same department of Nature. It can be satisfied only by a physical process.

There are distinct cravings which transcend the plane of physical things. One of these is the craving for spiritual light, and a sense of the world of spiritual nature. This cannot be satisfied by physical processes. Its gratification is possible only upon the plane of spiritual material.

We experience the cravings and desires of the Soul for a knowledge of Truth. But Truth is not a material thing. It is Nature's established relationship between things. This can be satisfied only by a knowledge of relationships.

The cravings of a Soul for ethical adjustment and intellectual companionship are demands which transcend the planes of materiality. These can be satisfied only upon the plane of the Soul itself. The highest craving of a Soul is for Individual Completion. Its satisfaction demands the highest

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activity of a Soul which we name "Love." Its ethical effect we name "Happiness."

There are countless desires of a Soul which arise solely because of its relation to physical nature. There are countless others that are due entirely to its relation to spiritual nature. Finally, there are numberless desires of a Soul for satisfaction which can come only from its relation to other Souls, and from conditions that transcend all the realms of materiality, as we know them.

These countless different cravings for satisfaction which arise from a relation of a Soul to all the departments of Nature, physical, spiritual and psychical, are but so many phases or modes of Consciousness.

Taken together, these furnish to an Intelligent Soul the data of experience from which to determine its course of action and lines of procedure. These multifarious cravings and desires are of so diverse and conflicting a nature as to impose upon a Soul the necessity for a continuous and never-ending series of individual selections or choices in its effort for Self-Completion, Individual Completion and Perfect Happiness. A Soul,

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in its effort to conform to the Constructive Principle of Nature, must keep a constant supervision of and dominion over the many conflicting desires and cravings which might otherwise impel it to action along destructive lines.

A Soul is impelled by two desires which are of such a nature that one or the other must be controlled in order that the other may be gratified. One is the desire for food and the other a desire for spiritual unfoldment. The latter, in some instances, necessitates the use of only certain foods and those in limited quantities. Under those conditions, if a Soul should fully gratify its desire or hunger for food, it must deny its desire for spiritual unfoldment. If it gratifies its desire for spiritual unfoldment it must deny itself the satisfaction it might otherwise derive from the freedom to eat and drink *ad libitum*.

This situation of a Soul between two conflicting desires demands an intelligent Choice. On the basis of its own greatest good, let us say, a Soul elects to control its appetite for physical food, and thereby satisfy its

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desire for spiritual unfoldment. In this process of selection, or choice, the Will is the Power of Initiative that sets the machinery of a Soul in action and keeps it going until the chosen end has been achieved.

Some psychologists would dismiss the entire subject with the persistent assertion that an individual in making his choice was merely compelled by the stronger of the two desires, and that after all, the Will was automatically governed by that stronger desire.

It is only necessary to point out that in this instance there were two Desires. The Will acted in the line of only one of these. There was at least one of these desires that did not control the action of the Will. This proves at least that there are *some* desires that do not control the Will.

The illustration might have been made to include as many as fifty distinct and different desires, in strict accord with human experience, from which a Soul must make its intelligent Choice. It finally chooses but one of these. It matters not what may have been the motive which actuated that particular choice. The important fact is that forty-nine

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desires have been set aside, denied or overruled by the Soul.

If the Will were an automatic instrument of Desire, it would be compelled by the law of its relation to respond, in this instance, to fifty different desires at the same time instead of one.

The fact is that the Soul through the Power of Will alone disposes of the forty-nine desires which it sets aside. The power of Will is the attribute of the Soul which has made the execution of such a Choice possible.

Desire has simply furnished the Intelligent Soul the necessary data from which to make a Choice. It has presented to the intelligence fifty different modes or phases of Consciousness, and by the power of Reason and the exercise of Will the Soul has made its selection.

Many forceful illustrations might be given to show that by the exercise of the power of intelligent Will many dominant desires (which have become so compelling that we name them "evil habits") have been brought under subjection and finally eradicated entirely. The desires for liquor, tobacco, opium, etc., are of this class.

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What is Desire? What function, if any, does it perform in the economy of the individual Soul? What relation, if any, does it sustain to the individual Will?

To those who insist that the power of Will is the automatic instrument of Desire, there is one way to put the subject that may help to disclose their sophistry. It is this: The Will (which all agree is a Soul's power of initiative), is either an automatic instrument of Desire, or it is not. In the very nature of things it cannot be both.

If it is an automatic instrument, why hold our fellow men and women responsible for their acts and conduct? Why pride ourselves on the assumption that we are Morally Accountable and Personally Responsible for our acts and conduct? There is but one reply: "Because we are obligated by the law of our being to control our Desires." By what power are we to accomplish that end? There is but one power of an individual Soul by which such an obligation can be discharged. That is by the *Power of Will*. We are either Morally Accountable and Personally Responsible, or we are not. We cannot be both.

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If we are—which you will not hesitate to admit—then it is only because we, as individualized, Intelligent Souls, possess in our own right a power by the exercise of which we may govern our acts and conduct, at least within certain limitations. We possess but one such power. There is but one. That is the power of Will. It is only upon the basis of its supremacy over the emotions, passions, impulses and desires, that we become Personally Responsible or Morally Accountable for our actions and conduct, under the law of individual being.

There are those among our psychologists who profess to believe that Will is an automatic instrument of Desire. Such a conclusion is of vital and far-reaching importance; for if such an assumption could be demonstrated as a literal fact of Nature it would carry with it inevitable results:

It would reduce man from the status of an individualized, Intelligent Entity to that of an automatic instrument under the absolute domination and control of his inherent Desires.

It would destroy completely and irrevoc-

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ably man's acknowledged power of individual Choice.

It would release man, as an Individual Intelligence, from the fundamental obligation upon which his Personal Responsibility and Moral Accountability rest, and would reduce him to a status and condition of absolute irresponsibility; for this is the status of every automaton.

It would not only free him from the operation of the law of Moral Accountability, but it would at the same time reduce him to the level of the animal.

It would destroy the very foundation upon which the principle at the foundation of the "Freedom of Will" and the power of "Independent Choice" depends.

There may be those who, in their blind folly, would be willing thus to shift the burden of Moral Accountability and Personal Responsibility upon Nature, or Universal Intelligence. It is a most convenient method of finding an excuse for all our evil propensities and of relieving ourselves from responsibility for all our "sins" of both "omission" and "commission." But after all,

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it is only an artful delusion and a cunning snare. It is a pitiful effort of infantile intelligence to throw the dust of sophistry in the searching eyes of Conscience. It must inevitably fail. When it does, the individual who has sought to reach the haven of eternal peace in such a craft will find himself far from shore and his frail and punctured bark helplessly drifting toward the troubled waters.

The position of the Great School of the Masters is unequivocal on this subject. It holds, without equivocation or mental reservation, that we are charged with the fundamental obligation of Personal Responsibility and Moral Accountability, within the limitations elucidated. It holds that this is because we are something more than automata under the dominion and control of inherent Desires.

To its own entire satisfaction it has demonstrated that Desire, in its generic sense, is the fundamental cravings of a Soul for satisfaction; and in its determinate sense it is a phase or mode of Consciousness. In this determinate sense all the varying desires of a

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Soul are but so many differing phases or modes of Consciousness.

The most exalted phase or mode of Consciousness is the desire of a Soul for Individual Completion. Its satisfaction involves the highest activity of a Soul, which is Love. Its complete satisfaction we call "Happiness."

CHAPTER XV

KNOWLEDGE

Man's permanent income is Knowledge through experience.

Knowledge is a Soul's awareness and understanding of Facts of Nature.

A Soul must first realize its need of Knowledge before it is in an attitude or a condition to assimilate it or appropriate it to its legitimate purposes.

Through *education* as to the Laws, Principles, Forces, Activities and Processes of *Mechanical* Nature man obtains the foundation of Knowledge which enables him to understand, appreciate and *rightly apply* that knowledge under the Moral Law.

Knowledge gained from the mechanical processes of Nature provides a great beneficence when *used* constructively.

This knowledge helps man to evolve to a point where he is able to understand the

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Moral Law and appreciate his responsibility under it.

There are *two kinds* of natural law, in their relation to man as an Individual Intelligence. We call one of these "*Mechanical*" and the other "*Moral*."

Mechanical Laws of Nature, are that department of *Natural Law* which has to do with the *forces* and *activities* of material substance, and not with the relations between Individualized Human Intelligences.

The Moral Law of Nature has nothing to do with the forces and activities below the level of Individualized Human Intelligence; that is *below* only in the sense of refinement.

An individual should not look upon *unpleasant temporary* experiences under the Mechanical Laws, in the process of getting knowledge, as *punishments*, or *penalties*, but rather as the only means of acquiring a good share of knowledge which men must have to enable them to improve themselves under the *Moral Law* and thereby enlarge their capacities for personal enjoyments and Happiness.

The *knowledge* acquired from Mechanical

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Nature must be regarded as a reward for suffering and hardships in getting it, and *not* as a penalty for the desire which impels the search for it.

Man's responsibility is based upon the "Moral Order of Nature," or upon the "*Moral Law*." The *measure* of personal responsibility is "*Knowledge of the Moral Law*." *Knowledge* is the basis of responsibility, and its measure is the *amount* of Knowledge possessed by the individual human, at any given time. It will be noted that there is no differentiation in this as to the *kind* of knowledge.

An individual is walking through intense physical darkness over ground with which he is not familiar. He is ignorant of what is ahead of him. Because of his ignorance and unfamiliarity with his surroundings; because of his *lack* of knowledge, he steps over the brink of a perpendicular cliff and falls a distance of fifty feet, suffering a broken arm, and all the physical pain and inconvenience incident thereto.

If these are to be regarded as "Nature's punishments, or penalties" against him, they

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are based upon, or due to, his *lack* of knowledge, or his *ignorance*. This seems to contradict the statement that his punishment is based upon his *Knowledge*, and its *measure* upon the *degree or amount* of his knowledge. It was due to his *ignorance*, and its measure upon the *degree* of his ignorance.

Suppose an individual were experimenting with a number of chemicals, of whose properties he was ignorant, but of which he was endeavoring to acquire definite knowledge. Suddenly there is a chemical explosion that blows up through the sky-light, burns his face and hands, and cripples him. This is another case of ignorance. If his suffering and shock are to be regarded as a *penalty*, then the only way we can regard it, from that angle, is that the penalty is based upon his *lack* of knowledge or his ignorance.

An intelligent man has evolved to a point where he recognizes and understands the fact that *Morality* is as much a Law of Nature as is the Law of Gravity. He knows that he is bound by it. He knows that, under it, he is personally responsible to live his life in such manner as to exemplify the full meas-

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ure of his *knowledge of morality* which has to do with his relations to his fellowman. Suppose he goes to his neighbor's, robs the house of many valuable things which he knows are not his, and appropriates them to himself. He sells them, and uses the money thereby obtained.

He knows all the while that the Moral Law (The Law of Compensation) holds him guilty of a deliberate violation of his *personal responsibility*; and that *sometime, somewhere*, and in *some way*, he is bound to *pay*, and *pay in full for this wrong*.

He knows that, under the *Moral Law*, he is bound because he *knew* the Law, and deliberately violated it. It was his *knowledge* of the law, in this case, that made him guilty, and it was the amount, or *degree* of his knowledge that determines the *penalty*.

Immediately the question arises: Why is one punished, in this case, because of his *knowledge*, and in the other because of his *lack* of knowledge, or because of his *ignorance*?

If we go deeper in our study of Nature's Laws, we find a perfectly consistent reason

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for this *seeming* inconsistency, and that it is *only* seeming, and not real.

The Laws of Nature which govern the chemical elements, forces and activities of *Substance*, are *Mechanical*. The Law, which produces the unexpected explosion, is a Law of *Mechanical Nature*.

The Law which holds the thief responsible to his neighbor from whom he stole, is a *Moral Law*.

The explosion did not have any direct relation to *Morality*, or the relations between human Intelligences. But it did have a purpose to conserve in the development of the intelligence of the individual who unwittingly brought about the explosion; and *through* him it *may* have an effect upon others.

It gave him an item of information, or useful *Knowledge*. It taught him never again to mix the same chemical compound, and thus produce another like explosion, without first guarding himself against its destructive effects upon himself. By giving that information to others he may save them from suffering.

By mixing a different chemical compound,

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he may produce another but a different explosion. From this also he will obtain another item of chemical knowledge.

By mixing a different chemical compound from either, or both of the other two, he may produce a *cure* for the burns he suffered from the two explosions. From this he obtains still another item of useful Knowledge; and so on *ad infinitum*.

He may go on acquiring knowledge of the mechanical operation of Natural Laws, until he has acquired a personal knowledge, through personal experience, of all the Laws, forces and activities of Nature governing purely physical substances.

Within themselves, these conserve no purpose in his individual life, *other* than to give him a fund of *knowledge*, from which he may benefit or harm himself, or others, or both.

Here the *Moral* Law presents itself. It says to him: "It is all right for you to *get knowledge*, and also to *increase* it as far as you can; but you must, at the same time, remember that you dare not *use* that knowledge in such manner as to injure yourself or your

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fellowman—without, at the same time and as a result thereof — violating *My Moral* law, and incurring the penalties thereof.”

It requires knowledge on the part of the individual to locate and determine the line of demarcation which marks the boundaries of the Constructive process and differentiates this from the Destructive. Not only this, it requires the most exact and definite knowledge. Such knowledge can be obtained only by personal experience. It comes only as the result of experiment and demonstration.

An individual may possess a wealth of knowledge which he does not intelligently apply to any purpose whatever. Or he may possess the same knowledge and intelligently apply but a mere fraction of it to the accomplishment of moral purposes. He may, in like manner, possess vast knowledge and intelligently apply the whole of it to the accomplishment of vicious and immoral purposes. In each of these cases, even though he possesses great knowledge and fine intelligence, he would nevertheless represent a low order of spiritual development, and would gravi-

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tate to the spiritual plane corresponding thereto.

Intelligence, morality and knowledge are all essential elements of spiritual growth and development; it requires the three in relative combination in the life of an individual to determine his spiritual gravity.

Spiritual development does not consist of intellectual development alone, although intelligence is a primary and fundamental element of it. Neither does it consist of moral development alone, although morality is a basic and necessary principle involved in it. Nor does it consist in the acquisition of Knowledge alone, although Knowledge is an important and indispensable ingredient of it.

It involves all these elements with something added. The spiritual development of an individual is measured by the Intelligence with which he applies his Knowledge to the accomplishment of moral purposes.

It is an established and accepted rule or principle of Ethics that knowledge is an essential element and factor at the foundation of Moral Accountability and Personal Responsibility. There can be no such thing as

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Moral Accountability or Personal Responsibility without knowledge. Under the Great Law men and women are morally accountable and personally responsible for their acts and conduct, to the full limit of their individual knowledge, other things being equal. But the law does not bind them nor hold them morally accountable nor personally responsible beyond that limit.

The Moral Accountability and Personal Responsibility of an individual, at any given time, depend upon the amount of knowledge he possesses, other considerations being equal. The less the amount of knowledge an individual possesses, the less are his Moral Accountability and Personal Responsibility under the great law of Spiritual Unfoldment. The greater the amount of his knowledge, the larger his Moral Accountability and the greater his Personal Responsibility. The degree of his knowledge measures the degree of his Moral Accountability and Personal Responsibility, other things being equal.

A child, too young to understand or appreciate the meaning of its act, takes and appropriates to itself that which belongs to an-

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other. It does not commit a crime thereby, nor does it in any manner or degree violate the principle of Moral Accountability or Personal Responsibility. A man of mature intelligence, in full possession of all his faculties, capacities and powers, does the same thing. He thereby commits the crime of theft. He violates the law of Moral Accountability and Personal Responsibility. Why? Because he *knows* better. He has the necessary knowledge. The one is bound by the law. The other is not. The one is bound because of his knowledge. The other is exempt because of its lack of knowledge. Other things being equal, *knowledge alone* determines the existence, as well as the degree, of Moral Accountability and Personal Responsibility.

Knowledge depends upon Consciousness. Consciousness is the foundation and support of all knowledge. Without Consciousness there can be no such thing as knowledge.

Moral Accountability and Personal Responsibility, in their final analysis, also depend upon Consciousness; and the degree of Consciousness determines the extent to which

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an Individual Intelligence or Soul is morally accountable and personally responsible at any given time, other things being equal. Consciousness is at the foundation of Knowledge. Knowledge is an essential factor at the very foundation of Moral Accountability. Moral Accountability is at the foundation of Constructive Spirituality. Constructive Spirituality is at the foundation of Spiritual Independence and Mastership.

Ergo: Consciousness, in its final analysis, is the substantial basis of Spiritual Independence and Mastership.

CHAPTER XVI

POSSESSIONS

In an exact and scientific sense, the only things we are legitimately entitled to say we "possess," are those things over which Nature, or the Great Intelligence, has given us direct, immediate, continuous and individual dominion and power, as a result of our own inherent necessities as individualized Intelligences.

As an Individual Intelligence, or Soul, every human being enters upon the business of this life with the following possessions which constitute his stock in trade:

1 physical body,

1 spiritual body,

1 Consciousness,

1 Will,

1 full set of appetites, passions, emotions, desires, impulses, ambitions and aspirations.

With this equipment and invoice of stock he enters upon the business of life which,

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from the standpoint of a Soul, is that of accumulating experience and enlarging his store of knowledge.

As an individualized, Intelligent Soul, each human being actually and literally "possesses" only those things with which Nature or Universal Intelligence, has invested and endowed him in order that he may express himself as such.

From the very first moment, he begins to "get ahead"; for he begins to have experiences. Every one of these brings to him an item of knowledge. *There comes a time when the physical body reaches its limit of growth, but the growth of a Soul in knowledge and experience never ceases, so far as we know.*

His permanent income is knowledge and experience. This constitutes his "increment." It is not an "unearned increment," concerning which we hear so much in economics. Under the Law of Compensation he has paid for it all a just equivalent. Knowledge comes to an individual only as the result of Personal Effort. Every item must be, and is, paid for by his own personal effort, either physical, spiritual, mental or moral. For this

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reason it becomes his *earned* increment. At the same time it becomes a permanent possession. Having compensated for it, paid for it, and earned it by his own personal effort, it is his of right under the law of his being. It is a possession of which he can never divest himself, and it goes on increasing to the end of his physical life, and throughout all the spiritual lives that lie beyond, so far as we know. This is individual progression, individual evolution.

Rectitude of character, virtue, knowledge and wisdom are mere germs of possibility within a Soul. They have to be grown as the grain of wheat must be grown in order that they may reproduce themselves. It is in the process of their growth that their equivalent in Personal Effort is expended. Virtue never grew and matured into a permanent possession of any Soul, except as compensation for the strivings of that Soul for better things. Knowledge and wisdom never thrust themselves gratuitously upon any man. Some time, somewhere, he has paid their full price in Personal Effort. They have come to him only as compensation for the energy he has

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spent in his struggle upward into the light of Truth. There is no achievement, in the realm of a Soul, without Personal Effort. Labor is the true measure of all Soul values.

In recognition of the great fundamental principle which underlies all individual unfoldment and growth of a Soul, one of the Great Masters has named this "The School of Personal Effort." With equal justice another has named it "The School of Compensation." A third sees it as "The Great School of Natural Science." All of these are correct; for The Great School of Natural Science is the Great School of Nature wherein the Law of Compensation is acknowledged and the standard of values is Personal Effort.

Knowledge and Wisdom and Experience are the earned increment of a Soul. The very law of their nature makes of them an indefeasible possession of a Soul. They are the results which accrue to man as the reward of his efforts in the right use of his original stock. Unlike material possessions, he may give them to others in unlimited measure without in the least diminishing their amount within his own possession. The more he

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gives the larger becomes his stock from which to give, *ad infinitum*.

The man who gives to his neighbor half of all the wheat he possesses, thereby reduces his own stock of wheat one-half; *but the man who gives from his stock of knowledge only increases it by adding to it the knowledge which comes to him as a result of the Personal Effort of giving.* Thus the earned increment of a Soul is that which no man can afford to withhold from those who are duly and truly prepared, worthy and well qualified to receive it.

Herein arises another important phase of the Great Law:

He who possesses knowledge or wisdom or power is likewise charged with the responsibility of rightly using it.

These things cannot be held as individual possessions for purely selfish gratification. They must be used. Moreover, the Law of Compensation is not satisfied by simple use. They are *intelligent* possessions. They must therefore *be used intelligently*. This means that they must be used for the highest good.

Each human being, as an individualized

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Intelligence, or Soul, "possesses" a physical body; but he does not "possess" the clothes with which he covers it, nor the house within which he shelters it. We "possess" our own feet, but we do not "possess" the shoes in which we dress them. As Individual Intelligences we all "possess" the faculty of Consciousness, but we do not "possess" the material things of earth which impress themselves upon that faculty of the Soul. We "possess" the impressions of these things but not the things themselves. Each one of us "possesses" a Will, but we do not "possess" the things of earth nor of the material universe which, acting upon the faculty of Consciousness, furnish the motive and the impulse for our exercise of that wonderful power of Will. We "possess" the Soul Attributes which, in themselves alone, distinguish us from all the rounds of animal life below us; but we do not "possess" the earth whereon we temporarily abide, nor any part of it save that almost infinitesimal fraction of it which constitutes our present physical bodies.

The ancient Latins, from whom our word "possess" comes down to us, had a somewhat

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more accurate conception of the principle under consideration than we of today have. Our word, reduced to Latin, is a compound of the two Latin words, "Po," meaning "power," and "Sidere," meaning "to sit upon." The Latin meaning of "possess" was and is "The Power to sit upon."

The Latins employed the term "posidere" in a strictly literal sense. They applied it more especially to what we of today would understand as "Real Estate rights and titles," or rights and interests in lands. To them it was held to be lawful for a "Free Man" to own and hold as much land as he had the "power to sit upon," but no more. With them it was literally a matter of "power"; for, in order to hold a land estate, an individual was compelled, whenever called upon by his neighbors for that purpose, to demonstrate his ability to "sit upon" all the estates to which he laid claim. He must prove his ability or his power to prevent all others—more especially his feudal enemies—from settling upon ("sitting upon") any part of it.

Our still more ancient Brothers, from whom the Latins received their concept of

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material "ownership" and "possession," had a far more just and accurate understanding of the fundamental principle under consideration. The term they used, if translated into English, would mean "to make a part of one's self."

This is an almost literal expression of the principle outlined. The things we "possess" are those which we are able to appropriate and employ in a definite and personal sense. Literally it means that the things we "possess" are those only which, taken together, constitute each one of us what we are—an individualized, Intelligent Ego, Soul, or Entity—an individual human being, a man or a woman.

This is the true psychological concept back of all "possessions." However much we may try, it is impossible for us literally to "possess" any part or parcel of the great universe of material things outside the limits of our own individual, organic constitutions, physical, spiritual and psychical; that is, outside our essential selves. We may assume an exclusive character of jurisdiction over, and control of, a considerable part of the material

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universe outside of us. Indeed, it would seem that this constitutes the principal occupation of a very large majority of all mankind, women as well as men. In so far as we are successful in our efforts along this line of endeavor, we may even deprive the rest of mankind of its use as well as of any and all material benefits which might otherwise flow from it.

It matters not how much of the material universe we may be able to exercise jurisdiction over or control of, we can never "possess" it, any more than we can possess that part of the atmosphere we do not breathe into our lungs, or that part of the ocean we do not absorb into our physical organisms and thereby make an essential part of us.

This view of life reduces our real possessions to a simple and normal basis. At the same time it removes from the pathway of our higher endeavors, and from the necessity for undue consideration, the vast universe of grossly material "Things" over which men and women, the world over, are forever breaking their hearts and destroying their lives in their vain and fruitless efforts to es-

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tablish a character of "ownership" or "possession" which their fellows will permit them to exercise without protest or hindrance.

Under the "Principle of Use," every individual is obligated by the law of individual being to make active and beneficent use of all his possessions. Under its operation no man is entitled to that which he does not or cannot use.

An intelligent analysis and study of this principle in its relation to our real possessions will disclose the startling fact that there is not one of us but possesses far more than he justly deserves when judged by the standards of men.

Each one of us possesses a physical body. We also possess a spiritual body, though some of us are not yet wise enough to know that fact. We likewise possess all the Faculties, Capacities, and Powers of an individualized, Intelligent Soul. These are all "gifts" to us from Nature, or from the Universal Intelligence that is back of Nature.

It is impossible to conceive of the idea that all these were given to us for no purpose. Every sane and intelligent individual will

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recognize the fact that we are invested and endowed with these transcendent possessions of Soul for a purpose. Primarily there can be found but just one purpose and that is "Use." This means "Right Use," because the entire evolutionary principle of Nature rests upon the use of individual faculties, capacities and powers in such manner as to conform to the Constructive Principle of Nature in Individual Life.

Under this law of evolution each one of us is bound by the most exalted obligation that could be fixed upon us:

To make use of all our faculties, capacities and powers.

To make a right use of them, in such manner as to conform our lives to the Constructive Principle of Nature.

To do this to the full limit of our own individual abilities.

To do it all the time.

Let every individual take these propositions home with him, think over them, analyze them, ponder them, live with them until he has made their acquaintance. If he is honest with himself he will turn from mel-

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ancholy martyrdom and acknowledge his indebtedness and gratitude to Nature, or to Nature's God, for all the transcendent possessions of a Soul which he has never earned, never rightly used, and according to our human standards of judgment never deserved.

No honest and intelligent man can dwell long upon the problem without discovering:

That he possesses faculties, capacities and powers which he does not rightly use.

That many of these he deliberately and intentionally misuses, times without number.

That he seldom, if ever, employs them rightly to the full limit of their capacity.

That much of the time he does not employ them at all.

In the face of these facts but one conclusion is possible, that every intelligent human being possesses vastly more than he deserves, if the problem be determined according to the standards of men. This is the standard by which we assume to pass judgment upon our fellow men in all the affairs of this earthly life. We do not hesitate an instant to declare that the man who controls vast

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wealth or large estates does not deserve them unless he puts them to their proper and legitimate use. All men sustain us in this position, thus not only recognizing but declaring the evolutionary principle of "Right Use."

The psychological value and importance of all this is the point upon which it is desired to place special emphasis. To those who are able to look beyond the limitations of physical nature into the realm of the spiritual the subject does not require emphasis, for in that life the Law of Use expresses itself in definite results which cannot be mistaken nor misinterpreted.

The student who has once entered intelligently upon the definite task of Independent Spiritual and Psychological Unfoldment will find his work greatly facilitated by a clear understanding and a due appreciation of the important facts:

He is not a mere physical body and, as such, "possessing" a Soul. He is an intelligent Soul, and as such he "possesses" a physical body whose only apparent purpose is to enable him to express himself upon the plane of physical life and action. In this view of

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life the body is a mere instrument of a Soul, and not its Master.

This will change his entire attitude toward himself as an Individual Intelligence, and toward the subject of this life in all its important bearings. It will impel him to place a radically different value on the purely material things of this physical life, over which otherwise intelligent men and women of all nations, all peoples and all times have broken their hearts and destroyed their lives without avail, and are today doing the same thing over again.

As an intelligent Soul with but a temporary physical body, the only fractional part of this physical universe he can ever appropriate to himself in such manner as to "possess" it, is just enough material food to replenish and sustain the physical body, just enough clothing to protect it in comfort against the chilling blasts of winter and decorate it to meet the requirements of his esthetic tastes, and sufficient shelter to protect it from the inclement elements of physical nature.

Everything else is not only useless but im-

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measurably worse than useless to the individual who spends his life in trying to "possess" it to the exclusion of the remainder of humanity. It is worse than useless because every ounce of this physical world he fastens upon the Soul (and for which he has no actual use or need), is only an incumbrance which binds the Soul to earth and holds it there with a power which only time and personal effort can ever break or overcome.

One by one a Soul must be willing to part with all the material treasures of earth, before it is possible for it to rise above the shadow-land of earth and find enjoyments in the realms of Spiritual Life and Light.

When an Intelligent Soul has slipped its physical bonds and put aside its earthly instrument, the physical body, its need of physical food, physical clothing and physical shelter no longer exists. And if an individual has lived his life rightly in relation to these things he will no longer care for them. He will lay them down with a realization that they have served their purpose and that thenceforth he enters upon a finer life in the midst of finer conditions where only finer in-

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struments will answer his demands for expression.

From the viewpoint of spiritual life, the man or the woman whose earthly life is spent in the accumulation and selfish enjoyment of the material things of earth, is far more to be pitied than those who have lived this life in poverty and want, and who at death have nothing of material value to leave behind. More especially is this true where the poverty and want in this life are the result of unselfishness and the generous impulses of a noble Soul to share with others the blessings of life. These are they who in spiritual life wear the crown of true royalty.

Whatever of the things of this material plane of earth we gather about us beyond those which answer the needs of the physical body for life, comfort and protection, represent wasted energy, loss of time and misdirected effort on our part.

It is true, we may leave them to relatives and friends who may, or may not, appreciate them or rightly use them. From the viewpoint of our own individual best good and our own most rapid spiritual and psychical

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development and progress, they represent less than nothing. They stand for a definite and specific loss.

When the physical body is worn out and we no longer can use it as an instrument of expression it will fall away from us. With it will go whatever of material "Things" we have piled up around it. We can no longer hold them.

If only the sad and self-pitying could know how brief is the span of earth's trials and disciplines when compared with the enduring rewards of Courage, Faith, Patience and Cheerfulness, no one would waste his opportunities in self-commiseration. If they could but know what the Constructive Law of Hope, Faith, Courage and Cheerfulness can do for men and women even yet "in the physical body"; if they but understood how these set in motion the active forces that "make for good"; if they but knew how such individuals attract to themselves beneficent influences (both in the body and out) which make for social content and material prosperity of the individual man and woman who harbors them; they would turn from their

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pitying with a song of joy in their hearts and a benediction upon their lips for the blessings within their reach.

If one hundred men and women who are pessimists today would but cast off their bondage of doubt of Nature's beneficence, and set themselves the reasonable task of living their lives like men and women of full stature, with cheerful courage; of cooperating for mutual happiness and material good; and of asking for the help of the Great Friends when their own efforts have failed in the achievement of lawful results; it is safe to say that within five years each and every one of them would have attained to a state of individual Content and individual Comfort in material things. The great Law of Compensation has just as many rewards for the courageous and the faithful as it has penalties for the weak and the selfish.

CHAPTER XVII

LAW OF COMPENSATION

There is a Law in physical nature which is known as the "Law of Compensation." It is a law of mechanics. It operates with mathematical exactness and precision. Its results are susceptible of definite calculation and verification.

A suggestion of this law may be obtained from a scientific study of the relation between "speed" and "power." Speed, in the realm of physical material, can be obtained only at the expense of power, other things being equal. The higher the speed the greater the power.

In the realm of mechanics, if we would have speed we must be willing to compensate for it in power.

If the degree of power is fixed and remains the same, then if we would increase the speed we must be willing to compensate for it in volume. The law is that "other things being

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equal, the greater the speed the smaller the volume."

Let us suppose that 100 horsepower applied to a 2,000 pound car will propel it at a speed of 60 miles an hour. Now, if we desire to move the same car at a higher rate of speed we can do so only by increasing the number of horsepower. If we desire greater speed in this case, we are compelled to compensate for it in power.

But suppose we desire to increase the speed without increasing the number of horsepower above 100. How can we accomplish the desired increase of speed? This can be done by reducing the weight (or volume) of our car. If we reduce the weight of our car to 1,000 pounds, our 100 horsepower will propel it at a much higher rate of speed than it would propel the 2,000 pound car. In this case, if we would increase the speed we must be willing to compensate for speed with weight (or volume).

There is in Nature a mechanical law of compensation. It is recognized everywhere in the world by physical science. It is immutable, so far as we know. Under this

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mechanical law Nature exacts something in return for everything she grants. She does not give without receiving in return. Nature is generous after all; she does not always demand of us that we pay in kind. She does, however, demand a full *equivalent*.

If man, as an Individual Intelligence, were nothing more than a mechanical device and, as such, responded automatically to the laws of mechanics, the problem of life would be as simple as the multiplication table, or as the simplest problem in mathematics. In that event all our actions and reactions would be as automatic and mechanical as are those of the chemical atoms of the physical universe. The Law of Compensation would then satisfy itself in us as it does in the chemical universe. As automatons we would have no choice of action. We would satisfy the law, but it would be an automatic or mechanical satisfaction and not a voluntary or intelligent one from the standpoint of an individual.

Chemical atoms act and are acted upon automatically. Machines that are invented and constructed by men act mechanically. In neither case is there power of individual

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choice in the actor. In both cases the Law of Compensation is satisfied. The giving and the receiving exactly balance each other. Because the processes involved are automatic and mechanical the results may be determined in advance and with mathematical precision. This is the realm of mathematics, or mechanical science.

Man is not an automaton nor a mechanical device. As an Individual Intelligence he rises to a plane above the realm of simple mechanics. His actions and reactions, being largely voluntary, do not lend themselves to the rules of simple mathematics. For this reason they cannot be determined in advance by the application of mathematical rules or mechanical principles, with absolute certainty or precision. Whatever may be claimed for astrology as a "science of prophecy," it must never be forgotten that *man's individual power of Will is greater than the influence of any planet or combination of planets, in determining the lines of his individual life and conduct.* Every man is "greater than his planet." If this were not so, man would become an automaton under planetary influ-

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ences. In that event it would be possible to reduce him to a "mathematical calculation" and determine at his birth every act, thought, impulse and inspiration of his life from that instant to the time of his death, however long his life may be.

There is that in man which lifts him above the level of mere automatism and simple mechanics. As an individualized Intelligence he possesses certain attributes which make him "a law unto himself" within certain limitations. The powers of Will and Choice do not operate automatically nor in accordance with the law of mechanics. They are powers of a self-acting Intelligent Soul, and are not operated by planetary influences alone.

From the standpoint of science, man occupies a most interesting position. For all scientific and philosophic purposes, *each Individual Intelligence is, from his own point of vision, the center of the universe. In this unique position he stands as a target for all the forces and influences of Nature.* He constitutes the natural vortex wherein the constructive and destructive forces and processes of Nature are forever contending for su-

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premacy. By the majesty of his individual Will alone can their issue be determined. While he is a creature of the Great Law, yet he alone must determine whether he will respect that Law. By the power of individual Choice and the exercise of his Will alone he may cooperate with either the constructive or the destructive forces of Nature. He alone may thus determine his own destiny.

He can at no point evade or avoid the Law of Compensation. He can at no time place himself outside the limits of its jurisdiction. *In so far as he conforms his life to the Constructive Principle he not only earns Nature's reward therefor, but he must receive it.*

In so far as he patronizes the Destructive Principle in just that far he earns Nature's penalty therefor, and he must receive it.

At this point an interesting problem arises. Since the Law of Compensation demands of us that we give a full equivalent for all we receive, and receive a full equivalent for all we give, how is progression possible? If a man gives all he receives how is it possible for him ever to get ahead? If others do the

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same thing, how is it possible for the human race to advance?

The entire problem of Evolution involves progression. It means that there is a constant and ever-increasing residuum of benefit that remains with both an individual and the race. Otherwise how could an individual or the race ever progress or "get ahead"?

From the standpoint of mechanics there is absolutely no answer. If man were nothing more than a mere physical organism, subject alone to the laws of physical material, there could be no such thing as progression, and hence no such thing as evolution. The Law of Compensation in the realm of physics demands that the giving and the receiving shall be absolutely equal. If not in kind, it must be so in equivalent. This means, from a purely material viewpoint, that there can be no such thing as "progression" or "evolution."

In the realm of material nature, if you receive from your neighbor a bushel of corn, you must either return to him a bushel of corn or its equivalent in value. You must either return to him an equal measure of the same thing, or you must return to him that

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which will enable him to purchase from another an equal measure of the same thing. Otherwise you remain in his debt for the difference. Since the laws of physical nature are inexorable, he will continue to have a claim upon you until you have given to him the full measure of all you have received from him, or its full equivalent.

If you receive from your neighbor a bushel of corn and return to him a bushel of corn, the account between you in material value is "balanced." From a material point of view neither of you is ahead. Or, if you receive from him a bushel of corn and return to him an equivalent in potatoes or wheat, you have returned to him that which will enable him to purchase from another a bushel of corn to replace the one he gave to you. In this case also you have satisfied the Law of Compensation on the material plane. But neither you nor he is ahead in the transaction, from a purely material point of view. This does not mean "progress" from a purely material point of view, for neither of you is "ahead."

The Law of Compensation, or Equilibrium, does not provide for nor seem to con-

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template the principle of progression or evolution.

This same great Law of Compensation, or its correlative, obtains throughout the moral order of the universe wherein man abides. Inasmuch as Morality is at the foundation of Constructive Spirituality, it follows that the Law of Compensation is also vitally related to Constructive Spirituality. Since Independent Spiritual Unfoldment and Mastership are the outgrowths of Constructive Spirituality and Morality, it is equally clear that the Law of Compensation is vitally related to the whole subject of this work.

In the realm of Morality the Law of Compensation is inexorable. It is the great leveler. It is ever seeking to establish equilibrium by rounding off the rough corners of human character and filling in the low places to bring the whole to a common level. It is no respecter of persons. It binds all and favors none.

It is not within the province of human intelligence, so far as we know, even to understand (much less to explain), *why* any law of Nature exists. It is not within the legitimate

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sphere of science to do more than to determine the *fact* that certain laws of Nature do exist. Any attempt to go back of a law of Nature and explain the *reason* for its existence would be an attempt to analyze the mental processes of the Creator of that law, and determine what was in His mind when He established it. The Great School of the Masters does not claim to be on terms of such intimacy with the Great Creative Intelligence as to speak with authority concerning the reasons or motives which impelled the establishment of Natural Laws. It has been and is content, for the present at least, to confine its researches to the field of Nature's *established facts and their relations to each other*. The field of *ultimate causation* is one which lies far out beyond the sphere of its present limitations.

The Law of Compensation is one of the existing *facts* of Nature. Why it came into existence, and how it came to be one of the profoundly interesting and important facts of Nature, are questions which the Great Creative Intelligence alone is in position to

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answer, if indeed they may be answered at all.

In the realm of physical nature, and on the plane of purely physical things—things that are portable and may be fenced off from other physical things—we have our man-made Law of Compensation. It is enacted by the state legislatures and may be found in the “Revised Statutes” of the several states. It represents man’s efforts to define what he is pleased to term his “Property Rights” and his “Personal Rights” in his relation to his fellow man, and establish these upon a basis of “Equity, Justice and Right.”

Because the statutes of the several states are made by men, and because the laws therein contained are man-made laws, it follows that the penalties which are prescribed in case of their violation are penalties which man only can enforce. They are not automatic in their action, as are the laws of Nature. For this reason men who are not law-abiding find it possible to evade many of them in such manner as to avoid the penalties they prescribe. Even though these statutory laws often fall far short of the Equity, Justice and Right for

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which they were intended, and for this reason might in some instances seem to justify the practice of those who violate them; nevertheless, if their penalties were automatic as are those of Nature's laws, and therefore inexorable, their intentional violations would be exceedingly few and far between. In that event no man would violate the law unless he were ready and willing to suffer the penalty prescribed for such violation.

It is only because violations of man-made laws must first be discovered by other men, and the penalties prescribed for such violations, if enforced at all, must be enforced by men, that the "Laws of the Land" are so little respected.

It is because of these inadequacies in the systems of men and in the uncertainty with which their laws are enforced and administered, that men in all the walks of life have grown habitually lawless. It is because they are so successful in avoiding the laws of man that they have grown to have so little regard for the laws of Nature. Then again, Nature's penalties are not always immediately apparent. Some of them do not become clearly ap-

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parent to the violator until after many and oft repeated violations have occurred. In the meantime a habit has been formed which is not always easy to overcome. But sooner or later every man must come to know the laws of Nature which have to do with his own individual detriment or welfare. So it is that sooner or later all men shall know of the great and immutable Law of Compensation which enters into the problem of Independent Spiritual Unfoldment.

There is but one way known to science whereby it may be established beyond all question that this Law is a necessary factor in the Ethical Formulary upon which Spiritual Independence depends. That is by individual experimentation. Within the Great School of the Masters it has been tried and tested many, many times. Every experiment thus far made has produced the same result. Thus it has been determined with scientific exactness and certainty that there is no such thing as Constructive Spiritual Unfoldment possible to the man or the woman who is not as ready and as willing to give as to receive, and to give in equal measure. Could there

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be any better or more conclusive test of the Law than this?

The Law of Compensation is one of the great and profound facts of Nature. It is desired to emphasize the fact also that it is as much and as truly a factor in the Moral Order of the universe as it is in the realm of physical nature. It is not a thing of man's invention or creation. Its penalties are fixed and immutable, and they apply to all men.

The individual who reaches this point in the regular unfoldment of the Ethical Section of the General Formulary may well pause and contemplate himself in the light of the Great Law. Here it is that he is compelled to face his first great Ethical Test. Unless he can pass the test of "Unselfishness" this should be his present stopping place. It would be but a waste of both time and energy for him to attempt to proceed beyond this point. It would be but an attempt to climb the steep and towering mountain of Truth backward, with his face turned toward the Valley of Spiritual Darkness. IT CANNOT BE DONE.

CHAPTER XVIII

RECEIVING AND GIVING

We *receive* and we *give*.

This is the fundamental business of individual life. It is the basic function and process of a Soul. In its primary aspect this represents the sum total of life's activities. How simple life becomes when we thus reduce it to its final analysis. How complex the problem becomes when we attempt to work out this simple process of Receiving and Giving under the Law of Compensation.

In this simple process is embodied the entire scope, purpose and spirit of the Law of Compensation. It is the primary and fundamental basis of Ethics. It is the beginning and the ending of Morality. It is the central and inmost inspiration of all true philosophy and religion. It is the spirit of all true Cooperation. It is the foundation upon which alone the Temple of Human Character may

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be erected safely and securely. On this foundation only can it endure.

Receiving and Giving. How supremely simple and easy this sounds. It would seem incredible, in the light of modern metaphysics and psychology, that the activities of a Soul thus should be susceptible of reduction to a basis of such simplicity as to appear almost absurd. At first thought the mind is inclined to rebel at the suggestion.

And yet, it is safe to predict that you who read these pages, free from prejudice, and who are ready for "More Light" on the pathway of spiritual life and progress, will do as others before you have done under similar conditions. You will go back and begin your study of the problem of individual life all over again. When you do you will proceed anew from the simple basis here suggested. In due time you will find it possible to reduce many of the complex and intricate problems of your own life to the same simple basis. When you have learned to do this, new doors will open to you through which broader vistas of life's possibilities will appear, and you will marvel at the results.

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Viewing yourself as an individualized, Intelligent Entity, and Nature as the cosmic source of creative energy, then as between you on the one hand and Nature on the other, you were the first *receiver* and Nature the first *giver*. You first received from Nature the Soul Attribute of Consciousness with which you were originally invested, in order that through this channel you might gain knowledge through individual experiences. By thus investing you Nature opened the way for you to receive a knowledge of her laws, principles, forces, activities and processes, within your own being as well as without.

In your relationship to Nature you, as an Individual Intelligence, have been a constant receiver from the very beginning of your conscious existence. So far as may be determined, this relationship wherein you are a constant receiver will continue to exist throughout Life. It is therefore clear that by virtue of this established relationship you are brought into direct touch and communication with Nature's great reservoir of knowledge. This reservoir being inexhaustible, so

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far as we know, it is safe to assume that you will have employment in your capacity as a receiver for some time to come, and it may be "for all eternity." Who is there that can fix the limit?

In the very essential nature of your being and by virtue of the original relation, it was necessary that you in your individual capacity should first receive before it was possible for you to give in return.

For like reasons it is impossible for you, in your individual capacity, ever to make a voluntary gift of more than you have received. You cannot give that which you do not yet possess.

Consciousness is a Soul Attribute through which we, as individual intelligences, receive from Nature and our fellow man all that we now possess or ever shall possess, whether in this physical life or in the realms of the spiritual life, so far as we have been able to determine.

Will is the concomitant and correlative attribute of a Soul. By its exercise we may set in motion all the voluntary activities and processes of our own individual being, and

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thereby give back a just equivalent for all we receive through Consciousness.

Through the Faculty of Consciousness we receive, and by the power of Will we may give again. In these two attributes of the Soul, the one a Faculty and the other a Power, we find our "Working Tools." They constitute our primary equipment as individual intelligences. By their exercise alone are we able to preserve that "balance of account" with Nature and our fellow man, demanded of us by the Law of Compensation.

This gives to us a view of this life of earth which comes clearly to those only who are striving intelligently for spiritual life and light. It is one which was familiar to the "Wise Men of the East" long ages before it was recognized by the Master Jesus. It is this view that gives to us a correct reading of our actual relation to the material universe. It also conveys to us a just conception of the immutable relationship we sustain to our fellow men and women. It likewise affords us an exact interpretation of the perfect balance which Nature has established and would have us maintain between our

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“Rights” on the one hand and our “Duties” and “Obligations” on the other; between what we “receive” and what we “give” again in return.

CHAPTER XIX

FIRST GREAT MILE-POST

In the Ethical Section there are three distinct problems which stand out with such ethical prominence and spiritual significance as to constitute distinct climaxes and veritable mile-posts on the journey of life. They seem to be distinctively pivotal in their nature. They bring the honest and intelligent student to a realizing sense of their vital importance. They seem to stand, in their ethical significance, at the "parting of ways."

We have arrived at one of these. It is the first of the three. It marks the first pivotal point, the first great "parting of ways" in the journey of individual life, at which every intelligent Soul must arrive, sooner or later. It is here, at this first great "Mile-Post", that each and every one of us must stand and make our first determining election. From this point forward two divergent pathways lead. If we proceed beyond this point we

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must travel one or the other of these, for we cannot travel both.

One of these pathways leads to the North toward the Land of Spiritual Darkness and Death, the other to the South toward the Land of Spiritual Light and Life. One leads to a state and condition of Individual Bondage, the other to that of Individual Liberty. The one ends in the complete subjection and enslavement of an Individual Intelligence, with all its faculties, capacities and powers; the other in the ultimate and complete emancipation of a Soul from the gravitative influence of evil and the destructive tendencies.

These are not mere figures of speech. They give expression to a profound scientific and historic truth as real as life itself.

From the remotest period in the march of human progress, of which we have any authentic data, to the present time, the mighty, ceaseless and ever increasing column of humanity has been marching onward and upward along the evolutionary pathway of life to this first great Mile-Post and Parting of Ways. At this point of divergence the column has forever divided, the many going

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North into Darkness and Bondage, and only the few going South into the Land of Liberty and Light. Still the ceaseless tide of humanity marches onward, and still the many go North and the few go South.

Students of psychology have endeavored to solve the significant problem of why it is that the multitudes deliberately turn at this point to the North and without apparent hesitation walk down the broad Pathway of Servitude into the Land of Darkness and Desolation, and why it is that only the few choose the way which leads to Liberty and Light. It is a profound psychological problem of the most fascinating and vital interest to every traveler upon the journey of individual life.

From this first of the three pivotal mile-posts along the highway of life, the road to the North is broad and smooth, down grade all the way, in the shade and with the wind. To travel this road is so easy and seductive that one has only to surrender himself to the pull of gravity from in front and the push of the wind from behind, to find himself gliding forward and downward with ever-in-

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creasing swiftness over a smooth and unobstructed surface. Every impulse is to yield himself, in the spirit of delicious abandonment, to the devolutionary Principle of Nature, without thought of or care for the results which must inevitably come to him at the end of his journey.

The path to the South is extremely narrow and rough, up-hill all the way, in the sun and facing the wind. To travel this way is difficult. It calls for the most intense and unremitting Personal Effort. Every step of the way the traveler must overcome the pull of gravity from behind and the push of the wind in front. He must climb over many an obstruction and remove many an obstacle from his way. He must do all this himself. For the path is so narrow and the footing so difficult that there is room for only one at a time. The traveler next in front and the one next behind are both so busy with their own climbing that they cannot carry him.

However many additional explanations might be given, if this one be true is it not sufficient alone to account for the remarkable fact that so many of life's travelers go to the

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North and so few to the South? Add to this explanation the further fact that the vast majority of mankind have but a hazy and imperfect understanding and indefinite knowledge of the destinations to which these two diverging ways lead, and the psychological problem becomes still more simple and easy of solution.

Let us suppose that you, kind reader, in your own journey of life had reached this crucial point. Let us suppose that you were now standing at this first great "Parting of Ways," and were called upon to determine which of the two roads you would elect to travel.

Let us further suppose that you were not entirely certain concerning the destinations to which these two roads lead. Under these conditions which road do you think you would choose? Would you travel to the North, or to the South? There can be little doubt that you would join the multitudes in the broad, smooth, shady and much-traveled highway leading to the North, with the wind at your back and easy descent ahead of you.

The only inducement that could impel you

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or any other sane and intelligent individual to choose the narrow, rough, up-hill and difficult road to the South, would be the definite assurance from those who have been over it, that it leads to the Land of Liberty and Light wherein you long to dwell. This would be the only reward sufficient to justify the arduous and difficult struggle.

In contemplating the picture presented, and after comparing the relative difficulties of the two roads presented to the student, it is perhaps but natural that he should wonder why it is that the wrong way is so easy and enticing and the right way so difficult.

We do not know.

Just why it is that Nature has made the road to individual and Intellectual Bondage so broad, so easy and so seductive, and the path to individual and Intellectual Liberty so difficult and narrow, is a problem which the Great Creative Intelligence alone, perhaps, can answer satisfactorily. At any rate, it is one which lies outside the limitations of human intelligence, so far as we know. It would therefore seem to be both unwise and unprofitable to spend valuable time and

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thought upon its solution, or to speculate and dogmatize concerning it. For all practical purposes of this present life, it would seem to be sufficient for us to know that it is a fact which dare not be ignored by Individual Intelligence without thereby inviting the most unhappy results.

We do not know why it is that the element of so-called "evil" is so deeply and securely implanted in the very heart of human nature. We do not know why it is that so many of our natural tendencies would seem to impel us forward into paths of life and ways of living which our own intelligences know to be immoral and wrong. We do not know why Nature has made it necessary for us to spend so much of our time, thought and effort in overcoming these evil and destructive tendencies in us. We do not know why it is that, with all these evil tendencies, Nature has also implanted in us that which enables us to recognize and understand the wrong and at the same time impels us to strive for better things. We do not know anyone, even among the wisest and most exalted of the Great Friends, who knows why these things are so.

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The Great School of the Masters does not assume to know. It does not assume to know why the Great Creative Intelligence made the universe, nor why it seems to have set man the task of living his life in the midst of so many difficulties. And yet, the facts are so painfully apparent that we could not get away from them however earnestly we might try to do so.

CHAPTER XX

SELF-CONTROL

No man knows how narrow and rough and uninviting is the path that leads to Self-Control until he has been over it in his search for the Land of Liberty and Light. Men talk of Self-Control. Women write of it. Both think of it, at odd moments, and most usually when there is no special demand for its practice. Both say wise and beautiful things concerning it. But the kind and quality of Self-Control that constitutes an essential element of Spiritual Unfoldment and Mastership has been but dimly sensed and imperfectly conceived by the men and women who make up the great body of our western civilization.

Self-Control is the first of the three great fundamental problems of Mastership.

The broad highway to the North is the "Way of Self-Indulgence." The narrow pathway to the South is "The Way of SELF-

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CONTROL." It is this latter way that leads to Mastership. This is the way all must travel who reach the desired goal to which the work of this School is intended to carry them.

Self-Control constitutes the next "regular step" along the pathway of Spiritual Unfoldment. It is the first great Mile-Post in the journey of life at which every individual must inevitably arrive on his way to Spiritual Independence and Mastership.

Self-Control is the rough and narrow path that leads to the South, and "Self-Control" is the word in letters of Light upon the guide-post which stands at the parting of ways and points with its "Hand of Love" to the "Pathway of Duty."

Perhaps there is no subject of vital interest and importance to the student of Individual Life and Unfoldment more widely misunderstood, misconstrued, mis-stated and mis-taught than the subject of Self-Control in its relation to psychic development. This is due, in large measure, to the fact that the problem has been treated from the viewpoint of mechanics rather than as a problem of Morality.

The Self-Control which the Great School

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of Natural Science would have its votaries attain, and which constitutes an important element of the Formulary, *does not mean "Self-Suppression" nor "Self-Abasement," which are so generally advocated.*

It does not mean the entire destruction, annihilation or elimination of a single element, impulse, desire or function of individual human nature, either physical, spiritual or psychical.

It does not mean emasculation in any sense.

It does mean that every appetite, every passion, every desire, every emotion and every impulse of a Soul shall be so absolutely under the control of the Individual that he can, in an instant and by a simple act of the Will, either check it, suspend it, divert it, or convert it into channels of Constructive activity.

A vast amount of time and valuable energy have been wasted by those who, under false instructions, have endeavored to annihilate, extinguish, uproot, eradicate, eliminate and entirely destroy certain elements, passions, tendencies, desires, impulses and functions of the Soul and of Individual Intelligence, instead of seeking to make of them powerful

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and effective instruments of the Will through the proper exercise of Self-Control.

You who have labored under the disadvantage of such false instruction, or who have been groping over the pathway without instruction of any kind, will understand more fully what is here intended when it is explained that there is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical (and which if it were permitted to *control* you would become destructive), *but may—under proper control of your Will—be transmuted into a vital impulse of Constructive Energy and Power.*

Every impulse of a Soul, which reaches the plane of expression through the physical organism, involves the expenditure of physical energy and vitality. The impulse of fear, in any of its many shades, degrees and phases, is a destructive force when uncontrolled. It involves the loss of vital energy and power. But if the impulse is checked by the power of Will in its inception, it may be converted instantly into a constructive impulse which

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will enable the individual to avoid the thing which inspired the impulse of fear. The Power of Self-Control in this instance has converted a destructive impulse of fear into a constructive effort to avoid that which inspired the destructive impulse of fear. The same is equally true of every other destructive impulse of a Soul. By the proper Self-Control it may be converted into a Constructive effort in line with the process of Independent Spiritual Unfoldment and Evolutionary Growth.

To annihilate or entirely extinguish the impulse of fear at the approach of an enraged bull (without converting that impulse into a constructive effort for escape), would be to expose one's self to a danger much greater than that involved in the impulse of fear itself.

It is as impossible for you to annihilate, extinguish, or entirely eradicate the impulses of the Soul (without thereby and at the same time destroying your own individuality), as it is for the chemist to extract or extinguish the Oxygen in water without thereby and at the same time destroying the water itself.

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The reason is the same in both cases. It is because they are *essential ingredients in the compound*. The one is as essential to human nature as the other is to the nature and consistency of water.

There is not only an antidote, but likewise a natural cure for every ill. There is at least one remedy. It is important that every student of Independent Spiritual Unfoldment should be in possession of this remedy, lest he unwittingly carry into his life and his work germs of pestilence and destructive elements which are excluded by the Formulary under which he is working.

There is a fundamental principle of life which if once clearly perceived and rightly applied, once universally understood and appreciated, would rid the world of all its "Constitutional Martyrs."

That principle is Self-Control and a broadening of true sympathy for others than ourselves, who like ourselves have also been tried, troubled, mistreated and denied.

When Self-Control awakens in a Soul unselfish compassion for the sufferings of humanity, then has that Soul lifted itself from

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weakness to strength. Then has it abandoned the Destructive for the Constructive Principle of Nature in Individual Life.

It is not an uncommon thing to hear men and women of seeming intelligence learnedly discoursing upon the subject of "Self," in such manner as to confuse all our ideas of Moral Accountability and Personal Responsibility. By a clever trick of the mind they halve the essential entity or "Self" by a horizontal cleavage into two "Selves." One of these necessarily lies above the line of cleavage and is, for this very apparent reason, given the appropriate name of the "Higher Self." The other lies below the line of mental cleavage, and for a similar reason is appropriately named the "Lower Self." This clever method of psychological mutilation furnishes those who desire to avail themselves of it a most convenient fiction by means of which to avoid the necessity for Self-Control and at the same time offer to the world a plausible excuse for all manner of self-indulgences and immoralities. This interesting psychological fiction works itself out, in the

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minds of some, in a manner somewhat after the following formulary:

"My Higher Self is my real self. It is, in its essential nature, pure, sinless and perfect. It is a spark of the Divine. It is therefore immortal. It can do no wrong because it is a part of God. Nothing can harm it because nothing can harm God. It lives in the realm of the Universal. It is therefore above and beyond the influence of things material or terrestrial.

"My Lower Self is my material self. It is my *unreal* self, because all matter is unreal. Matter is but an illusion. My lower self, which is also my material self, is therefore an illusion. It lives upon the plane of earth. Being an illusion, it is impermanent and vanishing. It is dispelled at physical death. It therefore dies with the physical body and is no more. It is only a medium through which my real self, my Higher Self, gathers experience. It can bring me naught but good, because nothing can harm my Higher Self."

On the basis of this sort of fiction men and women of excellent intelligence and vicious tendencies are today indulging themselves in all manner of immoralities. This they do on the theory that the appetites, passions and desires are of the flesh. They are therefore a part of the "Lower Self." They do not in the least degree affect the "Higher Self" which is the Soul.

Upon such a theory there is no reason why men and women should set themselves the burdensome and difficult task of controlling

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the appetites, passions and desires. For on the basis of such a theory it is possible for the "Higher Self" to sit upon its immaculate shelf of perfection in the realm of the Infinite and with perfect security and complacency observe its "weaker sister," the "Lower Self," wallow in the mire of immorality, even to the deepest depths of degradation, without in the remotest degree affecting the moral status or development of the "Higher Self," the essential Soul.

To those who are not accustomed to this line of sophistry, or who have not come in contact with those who advocate such theories, it may seem incredible that human intelligence should resort to such bald trickery and ignoble pretense in order to avoid the obligation of Self-Control which the Moral Law imposes upon all men who have attained to the status of Personal Responsibility and Moral Accountability. There are not only men and women of this type, but there are many of them, and they are industriously spreading the virus of moral leprosy wherever they can find those who will listen to them. Such a theory, or "doctrine," fits in

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with all the vicious tendencies of unbridled libertinism.

The same tendency of human nature to avoid the necessity for Self-Control, may be found in the various ingenious interpretations which our Occidental students have placed upon the Oriental doctrine of "Karma." This ancient concept of an immutable Law of Cause and Effect has been tortured into many strange devices, by designing intelligences, quite foreign to its original meaning. The purpose has been to formulate an acceptable excuse for the kind of self-indulgence which substitutes lust for love and license for liberty.

There are those among our western students who seem to hold "karma" to be the sole responsible cause of all their individual weaknesses, immoralities, vices, shortcomings and imperfections. They seem to regard themselves as mere automatic results of what they are pleased to term their "karma." If they are possessed of evil tendencies, it is due to their "karma." If they yield to these tendencies and fall into vicious and immoral practices, it is because of their

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"karma." Thus they invest the term with the meaning and the attributes of an overpowering personality to whose irresistible authority they are irrevocably subject. To have found an explanation of *why* they yield to temptations, seems to be regarded by them as a sufficient *excuse* for the self-indulgence they have thereby enjoyed. To have found an explanation of why they sin, is offered as sufficient justification for the sinning. The man of this type deliberately injures his neighbor, knowing at the time that he is committing an offense against the Moral Law. He is called to account for his act. In his effort to evade responsibility he pleads "karma," not only as the cause of his act, but likewise as an excuse for it. He does not seem to realize that Personal Responsibility holds him accountable for his act by a law of Nature just as immutable and inexorable as the Law of "Karma."

There are others who reduce the law of "karma" to a species of "fatalism." No matter what they do nor what the result may be, they are simply "working out their karma."

Self-Control is the exercise of a governing,

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restraining, guiding and directing influence over all the appetites, passions, emotions and desires of the human entity.

Self-Suppression is the exercise of an influence which overpowers, crushes, overthrows and destroys the appetites, passions, emotions and desires of the human entity.

Self-Control is a simple but sublime Principle of Nature in Individual Life.

It is but a fruitless waste of both time and energy for an individual who is in search of Mastership to attempt the impossible task of eradicating or annihilating the primary and essential elements of the Soul in the hope of thereby ridding himself of the natural tendencies of human nature. His real task lies not in this direction at all. If he is truly in search of it he may find it in the effort of the Soul to acquire that kind and quality of Self-Control which will enable him to become the most powerful and efficient co-operator with Nature in the constructive unfoldment and development of all his powers.

This is the only known pathway which leads to Individual *MASTERSHIP*.

CHAPTER XXI

TEMPERANCE

"Temperance" is a word about which a world-old controversy has raged among men, and concerning the exact meaning and virtue of which men still differ.

TEMPERANCE: Self-Control of the Indulgence of all the appetites, passions, emotions, impulses and desires, at all times, within the limits of the Constructive Principle of Nature in Individual Life.

The "Self-Control" is to be exercised—NOT of the appetites, passions, emotions, impulses and desires, directly, but of the "*Indulgence*" of them. The reason lies in the fact that "Self-Indulgence" is found to be one of the most powerful enemies of individual human Life and Happiness, in all the world. Under the definition, it must be controlled, at all times, within constructive limitations.

The "appetites, passions, emotions and de-

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sires" are the gifts of Nature to every Soul. When wisely exercised, these are all great beneficences, and from the right use of them we all derive intense pleasure and legitimate satisfaction. And we are taught to control our "Indulgence" of these gifts of Nature within "Constructive limitations."

Our appetite is that gift of Nature which impels us to seek and eat food for the sustenance and life of the physical body, as well as for its health and our own satisfaction. Some of us have a very strong appetite for certain definite kinds of food, or drink. Others of us have an equally strong appetite for other and very different kinds of food and drink.

Suppose a man has an intense appetite for raw eggs and sherry wine. He sees no reason why he should not indulge that appetite to its full demands. He does so indulge it three times a day. At the end of ten days he suffers a severe attack of biliousness. He knows this is not *good* for him; yet he does not know the cause of this distressing condition within his physical body. After three or four days, possibly a week, of intense nausea and other

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suffering, his system overcomes the illness, and he regains his normal state of health. Immediately his appetite returns; he desires raw eggs and sherry wine.

Again he indulges his appetite. Within ten days he has an equally severe attack of biliousness. He suffers as before. This time he begins to suspect that the indulgence of his appetite for sherry and raw egg is the cause of his illness. But he is not sure. In due time his appetite returns in all its intensity, and again he indulges it. The result is the same; he has another equally severe attack of biliousness. By this time, he is *almost* sure of the cause. In the course of the next two years he repeats his indulgence over and again. In every instance the result is a severe attack of biliousness.

Now he can safely say: "I KNOW". And he DOES know. He does not need anybody to *tell* him that continued indulgence of his appetite for sherry and raw egg will cause him a severe attack of biliousness. He knows that biliousness is a destructive condition within his body. Why? Because it not only makes him *sick*; but it weakens him and

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causes him to lose many pounds below his average weight. HE does not need anybody to tell him—not even the best doctor on earth—that biliousness is destructive to his physical body. HE KNOWS it. Why? Because he has proven it by repeated personal experiences. He has first-hand KNOWLEDGE of the fact. What is the remedy?

In course of time and experiment he finds he can take sherry and egg two or three times a week without experiencing the slightest unpleasant or destructive results.

He decides to increase the amount to once a day. In the course of a month he is ill again. What does this mean? That his physical body cannot endure that amount.

He now knows—from actual personal experience—that he cannot indulge his appetite for sherry and egg, beyond a certain amount. He now knows that if he desires to avoid further suffering from biliousness, he must practice “moderation” in the indulgence of his appetite.

What constitutes “moderation,” in this case? Not more than three times a week. Why? Because through personal experience

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he has learned that oftener than three times a week produces destructive results, and three times a week, or less, produces constructive results.

He has but one alternative. He must either elect to die from a disease of the liver, or he must "Control the indulgence of his appetite within constructive limitations." This means "TEMPERANCE."

He decides to practice *Temperance*. In doing so, he is not doing violence to any of "Nature's Beneficences." He is not trying to *destroy* his appetite. He is merely controlling his *indulgence* of it. He is *controlling the indulgence of his appetite within constructive limits*.

He is practicing "TEMPERANCE". So long as he does so, he is on the right path, and is NOT destroying his physical body, nor enslaving his Soul to a *destructive Habit*.

A man is intensely fond of corned-beef-and-cabbage. He sees no good reason why he should not eat it, since it is recognized by other men as a wholesome article of food. He decides to indulge his appetite for it, until he is satisfied. He eats corned-beef-and-

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cabbage three times a day, and at each meal eats to excess. But his appetite is never satisfied. After two or three days he has a severe spell of acute indigestion. He suffers the most intense and excruciating pains in his stomach. So severe is his suffering that he believes he is going to die. His physician helps to restore his health, and cautions him against indulging his appetite for corned-beef-and-cabbage. He tells him to eat it not oftener than once in two weeks, and then in moderation.

For a time he follows the doctor's advice, and has no return of the trouble. Then one day he has an intense craving for his favorite dish. He indulges his appetite until he has over-eaten. The result is another attack of acute indigestion, with all its excruciating pains and suffering. This time he reaches the very brink of death, before Nature succeeds in restoring him to life and strength.

This experience has taught him that Nature will not permit him to indulge his appetite for such food beyond constructive limits. He has learned that it is better for him to curb his appetite than to suffer such tor-

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tures and danger of physical death. Hence, in accordance with his own best intelligence, based on his knowledge from experience, and the advice of his physician, he decides to exercise Self-Control over the *indulgence* of his appetite for corned-beef-and-cabbage in future. He therefore becomes a TEMPERATE man in his use of that particular article of food.

The article of food, in itself, is entirely wholesome—*when used in moderation*.

When used properly (constructively), it causes him neither suffering nor discomfort; and it sustains his strength and vitality.

This is all that Nature demands of him, and all the lesson she was trying to teach him.

This does not mean that Nature would make him a "Total Abstainer," nor a "Prohibitionist" as to corned-beef-and-cabbage. All she demands of him is that he exemplify TEMPERANCE in his use of this particular article of excellent food.

If he abuses himself (and others) by indulging his appetite INTemperately (destructively), Nature *punishes* him for his indulgence beyond constructive limitations. *She* does not *prohibit* him from eating that par-

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ticular food, nor any other. She does not even tell him that he must absolutely *abstain* from ever eating corned-beef-and-cabbage. She merely *punishes* him, if and whenever, he violates (by over-indulgence) her Constructive Principle in Individual Life.

It is possible for us to abuse and misuse every beneficence of Nature. The most tempting impulse of human nature is "Self-Indulgence." Because liquor stimulates cheerfulness and good feeling (both of which, in themselves, are beneficent), we are impelled to go on and on, drinking until our cheerfulness becomes hilarity, and our good feeling becomes familiarity, then on to jealousy and finally anger.

Because we have an excellent appetite for food (which, in itself, is most beneficent) we go on and on, eating until we have overloaded our stomachs with more food than they can digest and assimilate. What is the result? Dyspepsia, deranged digestion, and all manner of diseases and ailments that arise from "over-feeding." We soon cease to get more than a mere fraction of good from what we eat. We are miserable, our lives take on all

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manner of somber hues, and darkness seems to fill the air wherever we go, or whatever we do. Life itself becomes wretched, miserable, and scarcely worth the living — as it impresses us in the midst of such conditions.

In proportion as the drunkard loses his power of self-control he also loses his sense of moral accountability and sinks to the level of the animal. He becomes the plaything of his own appetites, passions and desires, and is more a beast than a man.

This is why the principle of temperance (quite aside from the question of expediency) is, in essence, superior to that of prohibition. The man who is able to walk in the midst of temptations and has reached that degree of self-control where he is strong enough in his own right to live a clean life, is a greater Soul in every way than he who must depend upon statutes to banish from his sight the temptations of life.

There are many palliatives for drunkenness, but there is only one cure. That is the development of self-control sufficient to withstand by one's own efforts the allurements and enticements of drink.

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TEMPERANCE does not mean "Total Abstinence" nor "Prohibition." The first of these means that you absolutely *cease* to use sherry and egg, under any conditions or circumstances; the latter means that somebody, or some Law absolutely *prevents* you from using them, under any conditions or circumstances whatsoever.

If you, of your own free Will and accord, elect to discontinue their use entirely, you are practicing "Total Abstinence;" *but you will note that this is something which you alone determine, and concerning which nobody else whomsoever has anything to say.*

If somebody else, or some Law, makes it utterly impossible for you to get your sherry and egg, that is "Prohibition." You will note that it is something which is thrust upon you, *and that it is something which denies you the right to use it at all. It is something which denies you the liberty of deciding the matter for yourself, and forces you to obedience, whether you believe in it or not.*

If you decide to limit your indulgence of them within constructive limits, you are practicing "Temperance."

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Between "Temperance," on the one hand, and "Prohibition" on the other, there is a great fundamental principle involved.

SELF-CONTROL is one of the vital elements in the ATTITUDE OF SOUL which is at the foundation of Spiritual Unfoldment and Spiritual Mastership. It is a vital element in the Evolution of Individual Human Life, and in the attainment of Happiness.

Self-Control is also the result of the exercise of the Power of Will in restraint of our Indulgence of our appetites, passions, emotions and desires, within constructive limitations. It is therefore at the foundation of TEMPERANCE.

Temperance is one of the attainments of an Individual upon which Mastership depends. No man who fails to exercise Self-Control over the Indulgence of his appetites, passions, emotions and desires within constructive limits, need ever expect or hope to attain Spiritual Mastership.

Whatever deprives, or relieves an individual of the necessity for exercising Self-Control, takes from him a vital element in the ATTITUDE OF SOUL on which Spiritual Mas-

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tership (and Individual Immortality) depend—according to the Masters.

Like over-indulgence in food and drink, there is not an appetite, passion, emotion, desire, ambition or impulse of human nature (which in itself is right), but may be indulged to a point where it becomes destructive to the individual. The only power that can prevent it from reaching the destructive point is that of Self-Control.

It may be indulged to any point short of the destructive, in perfect accord with Nature's purposes. So long as it is held within those limitations it is Constructive in its effects upon the individual. These are the limitations which are meant to be indicated by the term "Temperance." The thoroughly tempered, or temperate individual, is he who exercises the Power of Self-Control over all the appetites, passions, desires, emotions, ambitions and impulses of his nature to such degree that none of them shall reach the destructive point.

The thoroughly Masterful Man is he who is able to give to each of these its fullest possible latitude, within Constructive lines,

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without permitting it ever to pass those limitations.

The student must lay hold of all his many selfish desires and all his intellectual ambitions.

He must control his longing for mere comfort, whenever indulgence of the same would deprive another of the comfort to which he is of right entitled.

He must control his thirst for Power, whenever and wherever its indulgence would involve the enslavement or control of his fellow man.

He must control his Vanity whenever it impels him to thrust himself forward into place or position to which another is better entitled, or which he himself has not earned.

He must control the impulse of Greed for material things, and compel himself to be satisfied with a just and proper measure necessary to his health, well being and reasonable comfort.

He must control the "Love of Money," which is one of the lowest and most degrading cravings of a Soul, and constitutes one of the strongest fetters that bind a Soul to

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earth after it has passed beyond the Valley of the Shadow.

He must control the Fear that paralyzes and the Anger that destroys.

"TEMPERANCE" is the remedy for all human excesses. If we lived temperately, in all things, we would be able to derive from every beneficence of Nature nothing but GOOD, and GOOD TO ITS FULL LIMIT—AND ALL THE TIME.

The key-note is TEMPERANCE in all things that are in themselves legitimate and proper.

CHAPTER XXII

INALIENABLE RIGHTS

We all recognize the fact that each of us, as an Individual Intelligence or Soul, has certain Rights, Privileges and Prerogatives, which all men should respect. Whether or not they do so respect them is quite another matter. We know that we possess them whether they are respected by others or not. We know that they are ours as a part of our natural inheritance from the Great Intelligence who honored us with the distinction of an intelligent individuality. We know this because they are necessary to our individual existence and are natural concomitants of our being. Our existence as individualized Intelligent Souls would have no meaning without them.

Among these are the Right to Individual Life, Individual Liberty, and the Pursuit of Individual Happiness. These are rights which we designate as "Inalienable," be-

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cause we know that they are those which no man has the right to take from us. No man has the right to interfere with us in the perfect enjoyment of them, so long as we on our part do not interfere with him in the enjoyment of the same Rights in his own behalf.

A broader view of the subject transcends the legitimate scope of either Sociology or Civil Government, as these are generally considered and accepted under the name of "Sciences." It is to this broader aspect of the subject that the Ethical Section of the Formulary carries us.

There is a principle of "Service" which, from the standpoint of Soul Growth and Spiritual Development, far transcends any of the "Inalienable Rights" or "Unavoidable Obligations," as these are generally defined and understood.

Each one of us recognizes his own Inalienable Right to Individual Life. The mere right to live, upon which we all insist, and upon which all other individual achievements necessarily depend, would be an empty and meaningless heritage if mere living were the goal of individual attainment or of indi-

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vidual purpose. The man who is so busy "standing on" his Right, and who is so completely absorbed in jealously guarding it from the encroachment of possible trespassers that he has no time left for using it, thereby makes of it an empty treasure. The rarest jewel in the world would only make of its owner an ignoble slave if its value so impressed itself upon him as to impel him to spend all his life in the selfish effort to prevent the rest of mankind from sharing it with him or in any manner whatsoever benefiting through its existence.

The broader view of this one supreme and Inalienable Right of Individual Existence is, that Life itself is of no value, either to an individual or to the world, except in so far as it is made a life of Service to the Cause of Humanity. From this point of vision there is something vastly more important to be accomplished than merely to "stand upon our Rights." The thing most devoutly to be sought, is not a method of repelling by force or violence those who would otherwise trespass upon our Inalienable Right to Life, but how to live a life in such manner as to ren-

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der the most valuable service to both the individual and society.

An individual who dedicates his life to the highest and best Service of which he is capable will never find it necessary to give either time or thought to the problem of his "Right to Life." Neither will it be necessary for him to trouble himself, except in the rarest instances, concerning the manner in which others shall "respect" that Right. A life of Service to others draws unto itself all the "respect" and all the "protection" it is possible for society, with few exceptions, to render to any human being.

The Inalienable Right of Individual Liberty is one which every intelligent Soul cherishes. But the kind of liberty which means nothing more than merely to be "let alone" is of small value as compared with the liberty of a Soul which comes from a life of Service in the Cause of Truth and Humanity. Liberty to work out the great problem of individual life and destiny according to the dictates of individual Conscience, is worth vastly more to any Soul than the liberty to accumulate material possessions, or the lib-

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erty to enjoy them to the exclusion of those who more justly deserve them or more greatly need them.

An individual who is intent upon a life of Service to others need not be troubled concerning the respect with which his fellows may or may not honor his inalienable Right of Individual Liberty. That is a matter which will take care of itself. Such a life, with few exceptions, will command all the "Liberty" it is possible for society to grant or secure to any mortal. The Liberty which men find it necessary to "fight" for is seldom, if ever, comparable in real value with that which their fellows will freely grant them in return for beneficent services generously rendered.

The right of every individual to seek his own happiness is recognized by intelligent men and women everywhere; provided he does not thereby interfere with others who are making the same search. An individual happiness which does not take into account also the happiness of others seldom, if ever, rises above the level of selfish enjoyment. The kind or quality of "happiness" that con-

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sists in being "let alone" to do whatsoever his selfish instincts and impulses would suggest, is but poorly and inadequately named. It is as far below the level of real Happiness as the instincts of the animal are below the inspirations and aspirations of the most exalted human Soul.

Whilst it is important that each Individual Intelligence or Soul should understand and appreciate his Inalienable Right to seek for his own happiness, it is of far greater importance that he learn to understand and appreciate the profound fact of Nature, that *he will never find it alone*. Happiness is not to be found in loneliness. It is the natural result of the harmonic relation between two individuals of opposite polarity. This means that true Happiness is the result of our dependence upon others, and not our independence of them. Happiness, in its true sense, is one of the things which Nature compels us to share with others whether we will or not. It cannot possibly be made an exclusive individual possession. An individual who attempts to appropriate it inevitably loses it or fails to find it. To the

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greedy, the selfish, the ambitious and vain it is a veritable will-o'-the-wisp. It eludes them, and is forever just beyond their grasp.

It is only when a Soul turns to others with a cry of love and recognition that Happiness pauses in its onward flight. True Happiness is the result of Love alone. Perfect Happiness is the result of the perfect Love relation. There are no substitutes. It is therefore reciprocal in its essential nature. It is as impossible to appropriate it as it is to appropriate companionship. Two individuals are as necessary to the existence of Happiness as the two elements (Oxygen and Hydrogen), are necessary to the existence of water.

Thus it is that all our "Inalienable Rights" are but empty and meaningless titles so long as we attempt to "stand upon" them in such manner as to appropriate their possible benefits and enjoyments to ourselves alone. It is only when we regard them and employ them as implements of Service to our fellows that they have a meaning or a value to us or to them.

The only legitimate reason or excuse for

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the existence of an "Inalienable Right to Life" is that the Life shall be worth it; and the only Life that is worth anything is the life of Service to Humanity.

This does not mean that we are not to "stand upon our Rights" whenever and wherever that may be necessary to the accomplishment of a just and upright Life. Nor does it mean that our life of Service shall entirely exclude ourselves from our thoughts nor ignore our benefits as a part of the purposes to be accomplished by the Service. It does mean, that in the exercise of our "Inalienable Rights" we shall ever keep in mind the "Rights of Others" and never allow ourselves to trespass upon them. It means also that in all our efforts for individual unfoldment and progress we are never to lose sight of the fact that each one of us constitutes a unit of force and purpose in the great Body of Humanity of which we are a part, and that we owe it to Society, as well as to ourselves, to be a healthy unit in that capacity and to render to Society the highest measure of healthful Service of which we are capable.

CHAPTER XXIII

DUTIES AND OBLIGATIONS

It is at this point in the journey along the pathway toward Liberty and Light that so many fail. It is here they become discouraged and turn back, to join the merry throng in the broad highway to the North. It is here at this crucial point that so many stop and cry out: "It is too hard! The path is too narrow! The way is too difficult!"

Duties and Obligations and Responsibilities, when considered from a psychological point of view, may be classified as:

Active.

Passive.

An active Obligation is one which binds us to *do* something. A passive Obligation is one which binds us to *refrain* from doing something.

All honest men recognize the Obligation to pay their just debts. This is an Obligation which binds them to do something. It calls

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for the performance of a specific act. This is an Active Obligation.

We all recognize the fact that we are under Obligation to refrain from doing anything which shall intentionally injure or wrong our fellow men. This is an Obligation not to do something which it is within our power to do. This is a Passive Obligation.

Duties and Obligations bind us:

To do or not to do something to or for ourselves.

To do or not to do something to or for our fellow men.

From the standpoint of each individual they are either Subjective or Objective, in that one class concerns only ourselves while the second class concerns others than ourselves.

All our Duties, Obligations and Responsibilities, simply bind us "to do or not to do," as the case may be.

Every Duty or Obligation, in its final analysis, involves either "action" or "non-action."

It is just this narrow view of the subject that has caused so much uncertainty and confusion in the minds of men the world over. By thus reducing the problem to a basis of

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mere mechanics, and assuming thereby that "action" and "non-action" are all that is involved in the performance of Duties, the discharge of Obligations and the fulfillment of Responsibilities, the most important element of the problem is entirely omitted.

Among our individual acquaintances, each of us will be able to recall one or more who have deeply impressed us with a sense of their melancholy martyrdom to Duty. There are comparatively few who do not, to some extent, impress us with the feeling that, to them, the Duties and Obligations and Responsibilities of life are only so many burdens imposed upon them wrongfully and arbitrarily, by Nature or their fellow man, for the express purpose of inflicting upon them more than their just or rightful share of unhappiness and misery.

What a rude and unwelcome awakening awaits all those who measure life from this somber and erroneous viewpoint. With what a cruel shock they are destined some day to realize the profound and solemn truth that no duty ever yet was performed and none ever will be performed by a human being

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while the Soul of the actor is filled with anger, bitterness, hatred, contempt, aversion, resentment, reluctance, or any shade of protest.

Nature did not only endow us with "Inalienable Rights." She went one step further. It was a most important step, too. *She at the same time fixed upon us certain concomitant Obligations, Duties and Responsibilities.*

These Obligations, Duties and Responsibilities are just as truly unavoidable as our Rights are inalienable. They bind us as uncompromisingly as our Rights, Privileges and Prerogatives bind the rest of mankind.

Among the unavoidable Obligations which Nature has fixed upon every Intelligent Soul is that of recognizing and respecting the "Inalienable Rights, Privileges and Prerogatives" of every other Intelligent Soul. He is bound by the law of his being so to live his own Life, enjoy his own Liberty, and pursue his own Happiness that he shall not in any manner whatsoever endanger the Life, curtail the Liberty, nor destroy the Happiness of any other human being who is doing the same thing.

CHAPTER XXIV

SPIRIT OF THE WORK

In the discharge of an Obligation, in such manner as to make it an impulse toward Spiritual Unfoldment and Mastership, the mechanical act necessary to do the thing involved is important, but it is not the most important thing to be considered. That which is primary and fundamental is the Spirit in conformity with which the mechanical act must be done.

The Oriental intelligence, more especially the Hindu, in a manner that is entirely consistent with his own nature, reaches the conclusion that "serenity," or "tranquillity," expresses the most rapid and perfect Spiritual Unfoldment. He endeavors to cultivate serenity and tranquillity in the midst of all the conditions and experiences of life. The very spirit of Orientalism is serenity. To the Hindu the most perfect expression of Self-Control is that of serenity, quiescence, calm-

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ness and poise. He is taught these from early infancy. They are a part of the very atmosphere he breathes. They are an ever-present prenatal influence. They are transmitted to him through centuries upon centuries of consistent heredity. From infancy to old age they are wrought into the texture of his essential being. It is only natural, therefore, that he should go about the performance of his Duties and the discharge of his Obligations in that spirit of serenity and tranquillity which, to him, expresses the highest attainment of Self-Control. For he knows that Self-Control is one of the fundamental keys to Spiritual Unfoldment and Mastership.

There was a time within the history of the Great School when Self-Control was regarded as the one and only key to Mastership. In a deep and fundamental sense this is true. But it was due to a superficial understanding of the meaning of Self-Control in its spiritual and psychical significance that the barbarous systems and phases of Yogi practice came into existence among certain of the Oriental schools of religion and philos-

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ophy. It was due to this misconception of the meaning and character of Self-Control in its relation to Independent Spiritual Unfoldment that the most cruel and needless physical tortures became a part of their system of discipline.

A somewhat different application of the same general misconception of the true meaning and nature of Self-Control is responsible for the fundamental and distinguishing feature of the School of Stoicism. The ability so to exercise the power of Self-Control as to betray no evidence of emotion, in the midst of the most trying experiences of life, was held to be the crucial test of a Soul.

Our American Indians betray the same fundamental error in the barbarous and inhuman tortures to which they subject their physical bodies in some of their religious rites and ceremonials. The perfect serenity and tranquillity with which they suffer their physical bodies to be torn and mutilated is truly an evidence of remarkable Will-Power and wonderful Self-Control.

This is neither the kind nor the quality of Self-Control demanded of the Student who

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is in search of Independent Spiritual Development and Mastership. It is neither a Duty nor an Obligation we owe to ourselves nor to anyone else thus to mutilate the material instrument of the Soul, the physical body, through which alone the Intelligence may express itself upon the plane of physical nature. It is a much less difficult feat of a Soul to suffer the torture of the flesh or even the destruction of the physical body, than it is so to train and develop that body as to make it a perfect instrument for the Soul's expression, an instrument that is at all times under absolute control of its Master, the Intelligent Soul that inhabits it.

In the process of Independent Spiritual Development there are many things more difficult to attain than that of patiently enduring physical pain or bodily suffering. The proper performance of some of our simplest duties of life often calls for a character of Self-Control superior to that which enables us to endure with patience the most intense physical suffering.

Whilst "Serenity" and "Tranquillity" in the discharge of all our personal Obligations

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are attainments devoutly to be sought, and are correct, as far as they go, they do not represent the highest nor the best there is in the spirit of our western civilization, nor do they co-ordinate with the activity of our mental methods and processes. While it is true that "Serenity" has become almost a normal condition of the Oriental intelligence, it is difficult, even in thought, to associate the concept with a people whose very psychic constitution is that of the most intense activity.

The kind of "serenity" for which we must strive is not the serenity of stagnation nor that of inertia. It must be the serenity of Action. The kind of "Tranquillity" which alone will meet the demands of our western psychological momentum is the tranquillity of Motion.

We have in English a word which embodies all these psychological demands. It is one of the most significant and important words in our language. It is one whose psychological potencies and possibilities are but dimly sensed by the masses of mankind and but imperfectly understood by the more enlightened students of psychology

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and searchers after spiritual light and truth. It is one in such common use that its orthography is familiar to almost every man, woman and child who speaks the English language. It is a word whose spirit and meaning the Master Jesus endeavored to impress upon all who heard his words of instruction.

In its psychological analysis it might well be said to include both "serenity in action" and "tranquillity in motion." It combines all the elements of both serenity and tranquillity in combination with the most healthful activities of a thoroughly awakened consciousness. It indicates a condition or status of a Soul far more difficult to attain and hold permanently than that of either tranquillity or serenity, or both of these combined. It is, in like measure, a more exalted achievement to set before the aspiring student, and when attained it carries him that much nearer the goal of his endeavors.

To carry our Responsibilities, perform our Duties and discharge our Obligations at all is a task before which many a strong man has fallen. It is one before which any man or woman might pause with a feeling of

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doubt and dread. But to do all this with the Soul forever keyed to the level of true Spiritual Unfoldment is even a more difficult task. It is at the same time a more exalted one. It calls for the best there is in us. It involves a character of Self-Control of which the Oriental Yogi, the ancient Stoic, the American Indian and the cloistered monk have never so much as dreamed. Yet it is that for which every student of the Great School of Natural Science must strive with all his power. It is not easy of accomplishment, but it is within the bounds of human achievement.

There is perhaps no point within the limits of the Ethical Section where so many fail as here.

The discharge of almost every specific Obligation calls for the performance of some physical act. By habit, custom, training, education, environment, heredity, conscience, and almost every other influence upon us, we have come to regard the mere physical act as the only thing involved in the Obligation. From this viewpoint it is but logical as well as natural that we should look upon the sim-

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ple performance of the act itself as a complete discharge of the Obligation. From the viewpoint of the Great Work of Spiritual Unfoldment, we thereby ignore virtually all there is of vital importance in the problem.

He who gives grudgingly the crust of bread to the hungry wayfarer has done a physical act, but he has performed only the smallest part of his Duty. He who supplies the material necessities of the home grudgingly, or with reluctance, or in the spirit of unkindness or protest, has accomplished but an empty, naked and meaningless act. He has not performed his Duty. She who presides over the destinies of the home, even though she labor early and late to meet the multiplicity of demands upon her time, her thought and her strength, has utterly failed of her Duty if the spirit of bitterness, impatience, protest or complaint pervades the Soul and casts its somber shadow over the home. How many husbands are there today who, in actual practice, provide the material necessities of the home *in such manner* as to perform the Duty and discharge the Obligation in full which they owe to those who are

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of right dependent upon them? How many wives are there today who meet the demands upon them *in such manner* as to cast no shadow of bitterness, impatience, protest or complaint over the home?

How many men and women are there today who perform their Duties, discharge their Obligations and carry the burden of their Personal Responsibilities in such manner as to obtain therefrom the highest degree of Constructive Spiritual Development and the fullest measure of Psychic Unfoldment of which they are capable? It is not possible to answer this question definitely, but it is safe to conclude that the number is comparatively small.

One more element of the Formulary enters into the "Spirit of the Work" from which alone our Personal Efforts will impel us forward in the direct line of Constructive Spiritual Unfoldment.

That element is to be found in the Spirit in which we "stand upon our Rights," perform our Duties, discharge our Obligations, and carry the burden of our Personal Responsibilities.

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That element may be perfectly expressed in one simple every-day English word. It will be observed that the specific word has not been given. The omission is not the result of an oversight. It is entirely intentional. The reader is entitled to know why so important a key is withheld from him.

The word constitutes the "Official Answer" to one of the most important "Problems" of the Ethical Section. This common little word gives expression to what might well be named "The Color Scheme" of the Philosophy of Individual Life. It gives expression to that which lends warmth, beauty and illumination to the otherwise hard life of "Duty," and transforms the iron chain of "Obligation" into the sparkling, bejeweled golden thread of "Privilege."

CHAPTER XXV

SECOND GREAT MILE-POST

Personal Responsibility is the second Great Mile-Post in the journey of ethical unfoldment. The problem is one which involves an entire philosophy of life.

It is as much and as truly a result of Natural Law as is Gravity, or Life itself. The individual can no more defy this law and at the same time escape its natural and inevitable consequences, than he can violate any other Law of Nature without having to suffer the penalty of such violation.

Personal Responsibility rests upon, involves the existence of, and in its essential nature is, in fact, a "Duty," a "Liability," a "Burden," a "Moral Obligation." This is one of the most important discoveries ever made by human intelligence, because it constitutes the essential foundation upon which rests the entire ethical superstructure, and makes the existence of Society possible.

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In order that it may have any meaning or value to the individual, or to the social structure of which he is an integral and essential factor, the Duty, or Obligation, must be both fixed and definite.

One of the gravest and most vital errors into which many of the leading intelligences in the fields of both religion and philosophy have fallen in their attempted solutions of this profound problem, is the mistake of assuming that the Obligation, or Onus, at the foundation of Personal Responsibility is indefinite and changeable, and that it may be shifted, modified, mitigated, avoided, or even abrogated and set aside entirely, at the Will and pleasure of the individual.

Such is not the case. It is both fixed and definite in its application to each and every Individual Intelligence. More than this, it is automatic in its action and self-adjusting, in that it fits itself to the exact status and present needs of each individual.

There may be objections and protests as to the accuracy of this statement of the Law of Compensation, and of the immutable and

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irrevocable nature of the Law of Personal Responsibility.

Some may protest that the "wicked do flourish." It is not impossible that some of these protestants may themselves be conscious of their own derelictions, and of the fact that they have not yet been "found out." Then again, they will be able to point out the fact that the position here taken is not sanctioned by the findings of Sociology, or the common experiences of ordinary social life.

A certain humorous poet was not so far from the great principle when he jestingly put it: "We must make the penalty fit the crime." For in the marvelous unfoldment of Nature's Law of Compensation every conscious and intentional evasion or violation of Personal Responsibility must be paid for, "to the uttermost," either here or in the great Hereafter.

God, or Nature, is never in haste. Their mills grind slowly, but they grind "exceeding fine." Each delinquent is given ample time to "work out his penalties" under the Law of Personal Responsibility—which is

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but another way of "working out his own salvation."

If the transgressor shall escape the swift penalties of man-made laws, or the condemnation of society, or even the pangs of accusing conscience, for an entire life-time, still must he "come to judgment" before the Great Tribunal of outraged Nature, and in accordance with the immutable Justice of the Universal Law Maker he must work out his Sins of both Omission and Commission, even to the uttermost.

In the Tribunal of Nature he is in a Court of Absolute Justice, from whose jurisdiction there are no possible changes of venue, against whose Decrees there are no injunctions nor stays of execution, and from whose Judgments there are no appeals.

Any Duty or Obligation, in order that it may have binding force and effect, must be fixed upon an individual by adequate authority. It is the contemplation of this specific phase of the great problem that the student is compelled, whether he wills it or not, to take note of the fact that *there is in Nature*

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an Intelligence which is entirely adequate to meet the demands of absolute authority.

The more profoundly we study the problem of Personal Responsibility and Moral Accountability and the more critically we analyze it in all its many phases, the more conclusive the fact becomes that the Duty, or Obligation, or Burden at its foundation is one which was never fixed nor imposed upon mankind by man himself. If there were no other evidence on which to base the truth of this statement, its conclusiveness is established by the simple fact that, although man intuitively recognizes the existence of the Duty, Burden, or Obligation, he nevertheless deliberately and persistently refuses to acknowledge its binding force and effect just as long as he is able to find, manufacture or invent an excuse that will, even in part, relieve the aching of a troubled conscience.

Even after he has been literally driven, by sheer force of an intelligent and wakeful Consciousness, to see and acknowledge it as a fact of Nature, he is still impelled to run from it as long as he has any hope of evading or avoiding it.

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There is no man living who has the intelligence, the courage and the perseverance to follow the subject to its legitimate conclusion but will find himself, sooner or later, driven into a corner, a psychological trap, from which there is no possibility of escape.

When every trick of inventive genius and intelligent sophistry has been tried in vain; when every avenue of possible escape has been cut off; when he finds himself at bay with every weapon of both offense and defense shattered and broken; when he is thus finally and inevitably compelled to turn and face the great problem on its merits, he finds that the Duty, the Onus, or the Obligation at the basis of Personal Responsibility is inherent in his own essential being. Then it is he is compelled to observe that it is something which goes back of his own Independent Intelligence and voluntary powers, and is referable alone to the Source and Author of his being for its inception.

When we have come to realize the meaning and the magnitude of this profound truth in its relation to our status as individualized, Intelligent Souls, we stand for the first time

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with Soul uncovered, as it were, face to face with the Great Architect of our being. Then it is that our desire and impulse to run from the underlying truth of the great problem vanishes forever. Then it is we come to realize with irresistible force that the thing we have been trying to escape, and from which we have been running, is an essential part of ourselves. When this fact dawns upon us clearly and unmistakably, we are then able to realize how futile is all our running away, for it is but an effort to run away from ourselves. Then it is that we are able to understand and appreciate how foolish and vain are all our efforts to escape from or in any manner avoid that which God, or Nature, has fixed upon us as one of the very fundamental elements which lift us above the plane of the animal and make us what we are, Man.

The chief psychological distinction between man and the animal is in the fundamental fact that the animal does not rise to the level of Moral Accountability, while man does.

The animal has no moral status, while man has. The animal is exempt from the obliga-

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tions of individual responsibility, while man is not.

Why is the animal not a responsible, individual intelligence? Why has he not risen to the level of moral accountability?

It is because the animal nature and development are devoid of the Soul attributes—those faculties, capacities and powers—upon which individual responsibility depends. If the animal possessed these attributes of the Soul he would be both individually responsible and morally accountable under the law of his being. Without them he is neither individually responsible nor morally accountable.

It would almost appear that in the stupendous scheme of evolution Nature, or Universal Intelligence, has been engaged in a process of evolving an order of intelligence upon which it could shift the burden of individual responsibility for its acts and conduct beyond that point. In Man it has achieved that end.

Whatever Personal Responsibility may be in essence, it is something which all men agree upon as one of the profoundly impor-

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tant facts of Nature. All men agree that, whatever it may be in essence, it binds humanity because it is a part of man's estate. *It binds him because he is a Man, and he is a Man because it binds him. The two are inseparable. Man would be no longer Man if the element of Personal Responsibility were taken out of his being.*

This makes clear one fundamental fact:

Man is bound by the Law of Personal Responsibility because of his essential constitution. But it is his constitution that makes him Man. By changing his essential constitution, if such things were possible, it might be that he could be taken out from under the operation of the Law. But that which would change his essential constitution would at the same time transform him into something else than Man. *For a Man without the essential constitution of a Man is no longer a Man.* It would therefore seem clear that it is something in Man's inherent being that makes him Personally Responsible, that he was Personally Responsible from the beginning of his "manhood," and that he will so remain while he continues to be Man.

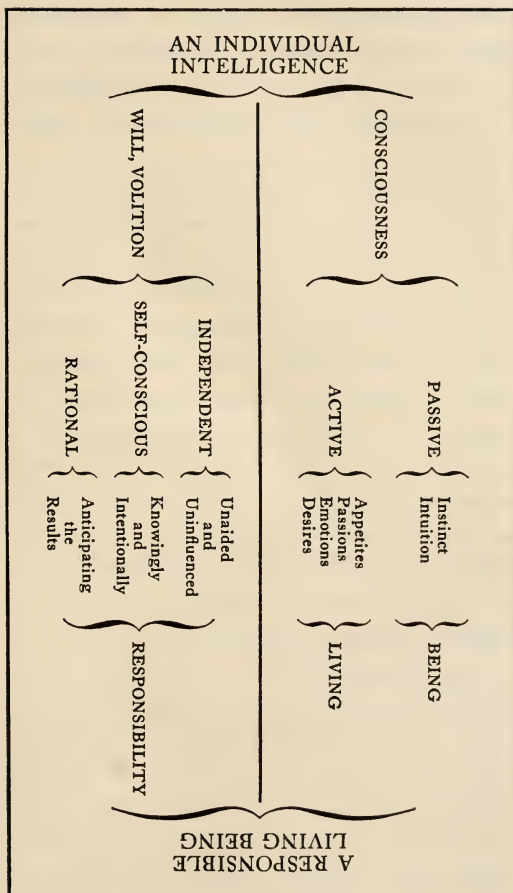
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It has been the work of the best minds of all ages to determine with scientific accuracy exactly what it is within the essential being of Man upon which his Personal Responsibility and his Moral Accountability depend. It has been determined that these are directly related to and dependent upon those attributes of human nature which we designate as "Soul Attributes." These are the attributes which are distinctively "Human" in their essential nature, and distinguish man from all the rounds of animal life and intelligence below the human.

The accompanying diagram will help to fix the subject more definitely in mind. It will also answer a number of other interesting and important questions that are likely to arise. Special attention is called to it with the added suggestion that it be made the subject of the most thoughtful and critical study.

This brings us to the consideration of a theme that cannot fail to be of the deepest and most profound interest to every intelligent student and thinker who has ever given the subject his consideration. This should be

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true regardless of the School of thought in which he has received his education, or of the religion with which he may be identified, or of the particular church to which he may belong.

It is possible that this thought may be new to some of those who shall read these pages. If so, it doubtless will come to them, as it has to others, with an indescribable shock, a feeling of profound regret that such a thought, even if true, should ever find utterance. There are those, no doubt, whose natural reluctance to accept such an interpretation of religious history will stimulate them to active researches in the hope of disproving it. Such as these will find themselves not only astonished but humiliated to find how conclusively the proposition is demonstrated by the evidences that are accessible.

THE HISTORY OF ALL DOGMATIC AND "REVEALED" RELIGIONS IS, IN TRUTH, BUT A HISTORY OF MAN'S ENDEAVORS TO DISCOVER OR INVENT SOME PLAN, OR SCHEME, OR METHOD WHEREBY HE MAY SHIRK HIS PERSONAL RESPONSIBILITY, OR SHIFT IT TO OTHER SHOULDERS THAN HIS OWN, OR IN SOME MANNER

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ESCAPE THE NATURAL CONSEQUENCES OF ITS
CONSCIOUS AND INTENTIONAL EVASION OR
VIOLATION.

The Great School of the Masters discovered many thousands of years ago, that Personal Responsibility is a fixed and immutable Principle of Nature and a Law of Individual Life, and that there are no substitutes nor antidotes for it. They learned, long ages ago, that there is absolutely no plan or method possible whereby Individual Intelligence may avoid it or evade it or escape the natural results of its personal application to each and every Intelligent Soul.

Having once determined the reality of this great Law of Individual Life, they wisely turned their attention to its careful study and critical analysis in an effort to determine the exact nature, scope and purpose of the Obligation which God, or Nature, has therein and thereby fixed upon man as an Individual Intelligence.

Unlike mankind in general, they have not sought for knowledge of the great problem of Personal Responsibility in the hope of finding or developing a clever method of

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evading the Law of Life back of it. They have sought to understand the meaning and intent, the spirit and purpose of the Law, only that they might the more intelligently and fully comply with its requirements in spirit and in truth. They have come to realize that only by the most cheerful acquiescence in and compliance with the Law of Personal Responsibility is it possible for the individual ever to align himself with the Constructive Principle of Nature in Individual Life, and proceed onward and upward along the pathway of individual evolution.

Once understanding the real nature and meaning of Personal Responsibility, it would seem impossible that anyone in the independent possession of his intelligent attributes and powers ever should knowingly and intentionally conspire to overrule, set aside, or abrogate the law, when to attempt such a thing is as truly an act of self-destruction as is the act of suicide. Yet, such is the perversity of human nature that these inconsistent and seemingly impossible things are being done constantly; and this, too, by men and women who profess to know the law and to

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understand the meaning of its intentional violation, and the nature of its penalties.

Those who desire to follow the subject to its legitimate conclusion, independently of this work, will be able to satisfy themselves that the dogmatic and "revealed" religions of the past have grown out of and developed from three very simple psychological facts of human nature:

Man's intuitive and imperfect recognition of the Obligation which God, or Nature, has fixed upon him as an Individual Intelligence, to conform his life to the Constructive Principle of Nature.

His unwillingness to be bound by that obligation, or to discharge his Personal Responsibility under it.

His determination to find, or invent some plan, system, method or scheme whereby he may be able to shift the burden of his Personal Responsibility back upon his Creator (at any rate, upon other shoulders than his own), or, failing in this as a fully accomplished fact, then to present to the world at large so plausible an excuse or so clever a pretense as to convey to others the impres-

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sion that he has actually done so, or that he honestly believes he has done so.

In either of these events, he knows that he can safely rely upon an indulgent public to see that he is permitted to go on doing as he pleases instead of as his Personal Responsibility would compel him to do; because he knows that, for the most part, society is made up of men and women who are just as anxious as he is to find an easy and harmless substitute for Personal Responsibility.

CHAPTER XXVI

"ATONEMENT"

The familiar doctrine of the "Atonement," or the "Christian Scheme of Salvation," as this has come to be interpreted and taught by many of our modern students and professors of religion (who regard themselves as followers of the Master Jesus, and who for this reason call themselves "Christians"), is looked upon as a carefully planned, deliberately executed and generously devised Scheme whereby the Great Creator of the Universe has made it possible for as many as accept the conditions therein specified, to escape the natural and otherwise inevitable consequences of their sins, and thus evade or avoid their Personal Responsibility.

The story as it has come down to us, is:

Man was originally created in the image of his Maker. He was made a sinless and perfect being. He was placed in the Garden of Eden. He was given dominion over the

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beasts of the field and the fowls of the air. But he was tempted, and notwithstanding his original purity and perfection, he "fell" before the very first temptation offered him. He sinned. He thus fell into the ways of sin, and from that time to the present he has been and still remains the same sinful and sinning creature, in the midst of this world of sin and sorrow and death. All this came to pass notwithstanding the fact that he was originally created a sinless and perfect being.

His omniscient Creator was compelled to observe that by reason of his fall into sin man had violated his Personal Responsibility. He thereby forfeited his immortality, his right to "Eternal Life." His omniscient Creator further observed that unless something were done to mitigate, modify or counteract this deplorable result of the original Law of Life, man would be forever "lost," in which event his creation would have been a failure. It therefore became necessary to revise the original scheme, or at least to devise some plan whereby fallen man might be "saved" from the natural consequences of his sin and folly.

Accordingly, Jesus Christ, by many re-

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garded as "The only begotten Son of God," took upon himself voluntarily to come to earth, here to minister, to suffer and to die an ignominious death, as a voluntary personal "sacrifice" for the sins of the world, in order that man might be restored to his lost estate and "have eternal life."

This supplemental plan of the Creator, as it is understood and believed by those who call themselves Christians, constitutes what, to them, is the "Plan of Redemption." It is the "Great Propitiation," the "Vicarious Atonement." From the theological point of view it was "The sacrifice of Christ as a substitute for the penalties incurred by sinners." In this is embodied what is known today as "The Christian Plan of Salvation."

The profoundly interesting and significant thing in all this is that the Christian doctrine and dogma of Salvation, as it finds interpretation and expression today, unqualifiedly and unequivocally recognizes and is based upon the fundamental fact that according to the original plan of creation man was brought into this mundane existence charged with the burden of Personal Responsibility.

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He was a creature of the great Law of Life. He was bound by that Law. But he was also given the power of Independent Choice. He could obey the law or he could transgress it. This was a matter of his Independent Choice. If he obeyed the Law he would remain a "sinless and perfect being." If he transgressed it he thereby committed a "Sin" and at once became a "sinful creature."

The responsibility was placed upon him. It was a Personal Responsibility. He elected to "transgress the Law." In so doing he violated his Personal Responsibility under the Law. It was this "transgression of the Law" (I John, iii, 4), this violation of his Personal Responsibility under the Law, that constituted his first "sin."

It will be seen that it was solely because of his Personal Responsibility that it ever became possible for him to commit the first "sin" and thus "fall" from his original state of "purity and perfection."

If the reader is curious to know how it is possible for a "perfect being" to commit a sin, or to "fall" in the manner hereinbefore indicated, he is asked kindly to remember

that the Great School of the Masters has never alleged nor even intimated that he could. If he would unravel so profound a mystery or obtain an explanation of so interesting and so strange a paradox, he is respectfully referred to those who are responsible for the promulgation of such a "doctrine," or the invention of such an idea.

The Great School of the Masters does not know very much about just how man originally came into existence. It does not claim to know definitely whether he is the product of "Special Creation," or the result of the "Law of Evolution." It therefore does not know nor claim to know just what he was like in his inception. It does not know whether he was a "sinless and perfect" being or whether he was then what he seems to be now, an intelligent entity in a state of evolutionary unfoldment, with unlimited possibilities ahead of him. It does not know whether he "fell into sin," or whether he simply has not yet evolved out of it. Nor is it deeply concerned about these ultimate and abstruse problems. It would be gratified, of course, to know the truth about them

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if the truth were available. But until that time shall come it is content to give its time, its thought and its effort to the more immediate and vital problem of enlarging the boundaries of human knowledge and thus helping man to make the best of his present opportunities, and inspiring him to greater effort in his evolutionary struggle toward Liberty and Light and toward the goal of individual Happiness.

Its purpose in calling attention to the modern doctrine of "Salvation through Christ" is to emphasize the important fact that therein the law of Personal Responsibility is recognized and acknowledged as a part of God's original working plan. It is also an interesting observation, that the beneficent religions and moral philosophies of all times and of all peoples have recognized the same great fundamental principle of life.

CHAPTER XXVII

ATTITUDE OF SOUL

The next regular step in the unfoldment of the Ethical Section brings us to a subject of the most absorbing interest and practical utility. It has reference to the Attitude of Soul toward all we do and endeavor to accomplish in the Living of a Life.

Through the process of scientific experimentation it has been discovered that Independent Spiritual Development, from the viewpoint of the student's own voluntary and intelligent part in it, is very largely dependent upon two things:

His ATTITUDE OF SOUL.

His voluntary PERSONAL EFFORT in definite and specific lines that are consistent with that Attitude of Soul.

The Attitude of Soul necessary to Independent Spiritual Growth, is one which involves a number of different elements. One of these elements is that kind of "Unselfishness"

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which impels an individual to give as freely as he receives. It stimulates in him an honest and earnest desire and purpose to render to his fellow men a just equivalent for all he receives from them, whether in the realm of physical, spiritual, psychical or ethical nature.

There is a definite and specific ATTITUDE OF SOUL at which every student must arrive before it is possible for him, consciously, intelligently and voluntarily to open the channels of spiritual sense and make the personal demonstration of another life, or exercise the powers of a Master. The Ethical Section of the Formulary, taken as a whole, is an expression of that Attitude of Soul. It is an expression of the elements and principles by the application of which the student may attain to that Attitude of Soul. One by one these elements and principles are laid before him for his consideration. Each one of these constitutes an essential factor in the problem he is endeavoring to solve. It requires the entire Formulary for the Ethical Section, and all the elements and principles it involves, to enable the student to put him-

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self into the right Attitude of Soul for that which lies out beyond the Ethical Section, namely, the Technical Work. It is not enough that he should merely know these elements and principles in their individual aspect.

He must know them so thoroughly and so intimately in all their relations that when he has completed the Ethical Section of the Formulary he shall be able to co-ordinate them all in their relation to himself and to each other and adjust himself to them in their aggregate sense. It is in this final adjustment to the demands of the Formulary as a whole that he attains the right ATTITUDE OF SOUL which is at the basis of all Constructive Spiritual Unfoldment.

It is only when the student has reached this Attitude of Soul that he has complied with the demands of scientific Morality. It is only when he has attained to this status that he can be accounted a "Moral" man in the sense which this work demands.

Self-Control is one of the elements which enters into the Attitude of Soul under consideration. It is one of the most impor-

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tant achievements of the student in his struggle for Spiritual Independence and Master-ship. It is at the same time one of the most difficult tasks set by Nature for Individual Intelligence in its evolutionary struggle.

Its fundamental importance, as an Ethical Problem, is in the fact that it is so vitally related to all the other elements of the Formulary. In some form or phase, every achievement of a Soul, from the standpoint of Independent Spiritual Development, is dependent upon the individual Power of Self-Control and upon the exercise of that power in the living of a life in conformity with the Constructive Principle of Nature.

This is the one element which differentiates most clearly and distinctly between the Subjective and the Independent Methods of Spiritual Development. It is the presence of this element in the Formulary that makes the process Independent and Constructive. It is the absence of this element from the hypnotic and mediumistic formulary that makes the process both Subjective and Destructive.

This fact alone should suggest the vital and fundamental nature of Self-Control as an ele-

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ment of the Ethical Section of the Formulary. It is one which must not be overlooked by the student who is seeking for spiritual knowledge along Constructive lines. Judging from the manner in which the subject has been and is treated by the various cults and schools of psychology, it would seem that there is no single point or problem within the realm of psychological inquiry concerning which there is so much confusion and contradiction as that of Self-Control and the relation it sustains to Spiritual Unfoldment. This is due to the effort of weak human nature to discover or invent some system of ethics or code of life which will excuse an individual from the necessity of Self-Control and enable him to offer to the world a seemingly acceptable reason why he should be permitted to indulge himself without restraint.

There is no such thing as Soul Growth without Personal Effort. It will be clear to the student who has followed the theme closely to this point, that *Effort alone* is not sufficient. It requires *Unselfish Effort*. This means Effort which has for its object benefit to others as well as to Self. In other words,

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we come back again to the Attitude of Soul which is necessary to Independent Spiritual Unfoldment. And it is found that the altruistic impulse is one of the essential elements that enters into that Attitude of Soul.

Self-respect, within proper limitations, is one of the most essential factors in the right Attitude of Soul for which every student of the Great School is in search. In its true and legitimate sense it is a natural result of honest endeavor. It contains no element of deception, fraud, dishonesty, pretense nor insincerity. It is entirely genuine, and is one of Nature's just rewards of merit. The man or the woman who is truly honest, sincere, genuine and good, has the perfect right to entertain a feeling of unqualified Self-respect. The individual who, by honest endeavor, has acquired profound knowledge is justly entitled to respect himself for the achievement, so long as he uses his knowledge for the accomplishment of the highest good of both himself and his fellows. Legitimate self-respect is in perfect alignment with the Constructive Principle of Nature in Individual Life. To be worthy of one's own Self-respect is one of the

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most exalted achievements of the Soul. It is that for which every student must strive who hopes for true Spiritual Illumination.

Until we are able to commend ourselves to ourselves in good conscience we have no right to commend ourselves to others at all. When we have once truly attained to a state and condition of Soul growth which justly entitles us to our own commendation it will not be necessary for us to commend ourselves to others.

If, upon a basis of strict merit, we are able to command our own intelligent Self-respect, our friends and fellows will not be long in discovering that fact, and when they do they will give us their respect without waiting for us to canvass them for it.

It is only when Self-respect crosses the line of its Constructive limitations that it becomes something else. The thing it then becomes is Vanity. So long as it is held within its constructive boundaries it is beautiful and ennobling and uplifting. The moment it passes beyond those limitations into the field of Vanity it becomes unlovely, degrading and destructive.

In the full performance of a Duty or the

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complete discharge of an Obligation there is something vastly more involved than the mere mechanical act of doing something or the mere refraining from the doing of some such act. Independent Spiritual Unfoldment is dependent:

Upon the Attitude of Soul.

Upon the Personal Effort of an individual in harmonious action with that Attitude of Soul.

It will appear that in the accomplishment of Spiritual Independence, the Attitude of Soul is the first thing to be accomplished, and Personal Effort in harmony therewith is the second.

This gives us the key for which we have been searching.

CHAPTER XXVIII

LIVING OF A LIFE

Slowly, laboriously, and often-times reluctantly, it is borne in upon the intelligent consciousness of every student, that there is but one way whereby the problem of Personal Responsibility may ever be solved, and that is by *The Living of a Life*.

Let him stop at this point and dwell for at least one silent and intense moment on the ominous significance of these five simple but magical words, "*The Living of a Life*."

Let him ask himself how many there are today who are seeking, or who think they are seeking, for the hidden facts and vital truths of life, who would stop, hesitate, then turn away, if they but knew what every student of Natural Science must come to know, that the definite knowledge and independent spiritual vision and psychical power for which they are seeking can never be obtained nor acquired in any manner whatsoever, except as a natural and scientific result of *The Living of*

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a Life in full and willing compliance with the Constructive Principle of Nature in Individual Life.

Out of the tens of thousands, hundreds of thousands, and even millions, of those who, by common consent, are classed in the ranks of "Honest Seekers," it is astonishing how few there are who, possessing the intelligence, at the same time have also the moral courage and the perseverance necessary to carry the work of Independent Spiritual Development through to a practical and complete demonstration.

There have been some in every age who have accomplished the task. There are perhaps more today than in any past age who possess all the elements necessary to carry them safely through the ordeal and enable them to rise in triumph from the crucible of spiritual fire, freed from the dross of material "Things." There can be little doubt that the number is rapidly increasing. It is upon these that devolve the blessed burden and the priceless privilege of carrying to the world the message of glad tidings and great joy that shall yet inspire many more to choose the

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pathway, so rugged and rough, so steep and so narrow, which leads to the South, toward the Land of Liberty and Light.

When the student comes fully to realize that his Personal Responsibility involves a Duty, Burden, or Obligation which Nature, or the Great Intelligence back of Nature, fixes upon him as a definite and necessary part of, and factor in the scheme of Individual Evolution; when he comes to appreciate the fact that it is something which cannot be shifted to other shoulders, nor otherwise escaped; when he is able to understand with clearness and certainty that it is a provision of Nature which, sooner or later, must be met, and the sooner the better for him; when he comes to know deep down within his inmost Soul that there is just one way, and one only, to meet it, by "The Living of a Life"; then it is that he seeks to learn the exact nature of the Life he must live in order that he may thereby meet the full requirements of the Law. This is, indeed, the beginning of Wisdom.

From this point forward the great problem becomes exceedingly simple and easy of solu-

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tion, for then it only remains to find the right Standard by which to live his life in such manner as to discharge his Personal Responsibility under the Law.

Fortunately, the Great Intelligence that fixed upon us the burden of Personal Responsibility has so provided that there is but one Standard that is both definite and exact, and at the same time within the range of our individual possibilities. That is the Standard of our own best intelligence and highest ideals of Equity, Justice and Right at any given time. No other Standard could possibly adjust itself to the needs and demands of Individual Intelligence in such manner as to bind each according to the degree of his understanding and his ability to respond.

There being but one fixed and definite Standard of life for each individual, and that being the highest ideal of Equity, Justice and Right (as determined by the Soul Attributes of the individual himself at any given time), it follows that each individual is bound by the great Law of Personal Responsibility, to conform his Life to that Standard.

This is the highest Standard of Morals it is

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possible for God, or Nature, to place before any individual intelligence. This is the Standard that is at the basis of all Constructive Spirituality, and it constitutes one of the fundamental Keys to Independent Spiritual Unfoldment and Power.

There have been many who have completed the Ethical Formulary and established their lives upon it, and who, by reason of environment or circumstance, have not been able to take any part of the Technical Work. The question naturally arises as to what effect, if any, the Ethical Formulary, and the living of a life in conformity therewith, has upon such as these.

The result is that by conforming their lives to the Ethical Formulary they align themselves perfectly with the Constructive Principle of Nature and thereby enable Nature to carry forward her work of individual evolution as far as possible without their technical cooperation. Under these conditions Nature, in her own time, will carry forward the work of Independent Spiritual Unfoldment until she will bring the individual to a conscious realization of Spiritual Life.

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No effort of an individual to "Live the Life" is ever lost. It all counts. Every day he squares his life by the Ethical Formulary brings him that much nearer the goal of Spiritual Illumination and Mastership. Many there are who have thus grown naturally into perfect Spiritual Consciousness without the aid of the Technical Work. The only important difference in the case of such as these, is in the element of time.

These experiments, which have been repeated again and again, in all the past ages of the School's history covering many thousands of years, and always with the same unvarying results, would seem to establish the scientific status of the Ethical Formulary as completely and as unquestionably as it is possible to establish any fact of science.

CHAPTER XXIX

TRUTH AND LIGHT

A single truth, however seemingly insignificant or unimportant, gives the intelligent possessor some slight vision of conditions most nearly related to it. The light of another truth added to it concerning the same subject matter does not extinguish, annul nor destroy the first truth, nor in any manner militate against nor conflict with it. To the observer its value and importance are only multiplied.

He begins to reason. From his reasoning he draws conclusions. He sees dim outlines of other truths or seeming truths. He longs to see them yet more clearly. He seeks to know them with greater certainty. One by one they come within the range of his intellectual vision. One by one they are added to his increasing store of knowledge. Their augmenting light illumines his surroundings. The darkness of superstition and ignorance

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recedes. The value of Truth is established.

At last he comes to know himself in the full light of earth's physical conditions. He has reached the limitations of "physical science." In his pride of intelligence he says: "At last I see the world in its true light. I am but a physical entity. Only this and nothing more. I am but making my own little round and playing my own little part, along with the bee and the ant, in a world of purely physical things. When the round is completed and the play is ended my life is done. Nature is hostile to all life, and I am but one of her countless millions of victims."

Then comes that opening of the spiritual vision. With it also comes a sublime illumination from the finer world of spiritual truth. In an instant the darkness of physical materialism is banished from his life forever. Physical death is not the end. It is only a second birth. It is a new gateway which opens to individual intelligence the seemingly infinite possibilities of other and higher realms of being. This new and wonderful truth of another life sheds its radiance over all the experiences of the remembered past.

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It gives to individual existence a new motive and a new inspiration. Here, in the realm of spiritual truth, he comes to recognize and appreciate the vital fact that he has "present limitations." And here he is at the beginning of wisdom.

Take an ordinary candle into a dark and unfamiliar room. Then light it and study the results upon your sense of vision. You will observe that no matter how faint may be the light it sheds, you are nevertheless able to obtain some slight vision of those objects that are nearest you. True, they may, perhaps, be so indistinct that you are quite uncertain as to their exact form or nature. However, you are able to satisfy yourself that certain objects are there to be seen provided sufficient light can be obtained to dispel the darkness.

You therefore determine that you must have "More Light." You bring in an oil lamp. You light that also. Let us suppose that it represents five times the power of your candle. You then have the combined light-producing power of both candle and

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lamp, representing an aggregate of six candle power.

Under the resultant power of these two lights you find yourself able to distinguish clearly a number of objects near to you which were quite beyond the limits of your vision before. You are also able to discover others in the distance whose forms are still too indistinct to be determined with certainty.

You must have "More Light." A gas jet is within your reach. You light that also. Suppose it adds twenty candlepower to the light already in the room. You now have an aggregate of twenty-six candlepower with which to aid your sense of vision.

You note that you are now able to see with distinctness those objects which before were hazy and in the shadow. Out beyond them, in the remote corners of the spacious room, there are still other objects you are unable to distinguish with certainty. The room itself is, in fact, much larger than you had supposed and contains many important objects whose presence was entirely unknown to you when you entered.

Your interest is now thoroughly awakened.

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But you must have "More Light," if you would determine the full extent of the room and the exact nature of its contents. An electric light is at your service. You turn it on. It adds a thousand candlepower of light to that already in the room. You now have an aggregate of one thousand and twenty-six candlepower of light with which to aid your sense of sight. Instantly all the darkness and uncertainty seem to have disappeared and you see with comparative distinctness all the conspicuous objects in the room. You examine them critically and satisfy yourself as to their nature, quality, color, value and purpose.

In the midst of your contemplation of this interesting vision the sun slowly rises and adds its majestic and transcendent light to that already in the room. Slowly but surely there comes to your consciousness the realization of a remarkable change. A complete transformation has occurred in the colors which everywhere before were distinctly apparent. The various objects have taken on added hues and more delicate shadings. Their beauty and richness are many times intensified.

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Under this flood of combined light you find yourself able to say, with seeming certainty, that you now see things as they are. You seem to realize that any stronger light would only dazzle your sense of sight and obscure your vision, because your capacity for light is limited by the power of resistance of the physical optic nerve.

You note the fact that you seem to be alone in a large and beautiful room. Its furnishings are of rare quality and exquisite workmanship. Its walls are hung with the paintings of great masters and its decorations are works of rarest art and the most fascinating beauty. You stand in mute admiration and wonderment. To your charmed senses the vision is complete. It would seem impossible to add to or take from it without marring its perfect symmetry of expression.

Not so, for even in the midst of your wondering there comes from an unknown source a sudden burst of added light. It is a light to which your Soul seems a stranger. It is not within your memory of earthly things. It is the light of another world. You understand its meaning. You now realize for the first

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time in physical life that your spiritual eyes have opened. Again you survey the splendid palace. A seemingly magical change has occurred. To your amazement you observe that you are no longer alone. All about you are men, women and children of matchless grace and unrivaled loveliness. The robes and the flowers they wear far surpass anything ever beheld by mortal eye. They reflect the delicate colors of a world above and beyond all that we know as physical.

So completely is your consciousness absorbed in this fascinating vision of spiritual life, light and loveliness that for the time being you forget this world of grosser physical things. But your intelligence is not asleep. All your mental faculties and powers are awake and active. You find yourself instinctively asking yourself the question: "If this be true, may it not be possible that there are yet more wonderful, glorious and exalted truths out in the infinite realms of Nature which lie above and beyond the range of my present limitations?"

It would seem to be both relevant and material, to consider the remarkable and

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strangely significant analogy between "Light" to the physical sense and "Truth" to the soul of an intelligent individual.

The presence of one light does not extinguish another light. It only multiplies its intensity and effect.

In like manner, one truth does not extinguish, nor in any manner conflict with, another truth. It only adds to its potency and value.

The greater the candlepower of light the more definite and distinct is the sense of physical vision, until the limit of the power of resistance of the physical organ is reached.

Equally true is it that the greater the number of correlated truths at our command the more definitely and clearly we are able to distinguish the subject matter under consideration, within the limits of our rational powers.

Light dispels darkness.

So also, truth dissipates ignorance (which is intellectual darkness).

Light is a fundamental necessity to the proper growth of all physical organisms.

With added emphasis, truth is the vital principle at the foundation of all Construct-

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ive Spiritual Unfoldment and Soul Growth.

The greater the candlepower of light the more perfectly we discern the true colors of things physical.

The greater the volume of truth at our command the more clearly are we able to discern the delicate shadings of principle which color all life.

The purpose is to establish beyond all question the true relation which mere dogmas and beliefs sustain to actual knowledge, and suggest the relative value and importance of each to the individual.

It appears to be a well considered axiom that, "Those who believe the most know the least." It would also appear that they have the least desire to know. There is a good and sufficient reason for this. Opinions and beliefs come to us easily. Actual knowledge comes as the result of labored personal effort. A mere opinion or belief may rest upon very slight evidence, or none at all. The acquisition of knowledge, which means a personal demonstration of facts, requires work. Indeed, the number of such facts accumulated by any given individual may be said fairly to

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represent or measure the energy he has spent in overcoming his false beliefs and converting his true ones into actual knowledge.

The generous hospitality with which we are wont to entertain all manner of opinions and beliefs, quite unmindful of their real merit, and the labored difficulty with which we acquire definite personal knowledge, are together sufficient to account for the overwhelming prevalence of dogmatism and "creeds," and the comparative dearth of actual knowledge in almost every department of human life and interest.

If the relative value and importance of definite knowledge and mere beliefs, in their relation to individual life and well being, were an issue before the world of enlightened intelligence today, it would seem to be a conservative prediction that the verdict would be overwhelmingly in favor of knowledge. There can be no question but according to the consensus of intelligent judgments there is nothing of which the human mind can conceive that is more vitally important to the individual than the definite personal knowledge he possesses, and nothing more important for

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which he should strive than the additions of knowledge which lie within the range of his possible attainments.

It is equally true that there is no error more subtle and difficult to dislodge from the human mind and consciousness than that which is embodied in a comforting belief. We cherish such errors as these with an affection and a persistency worthy of a better cause. We challenge and even resent the grandest and most beneficent truths of Nature in our efforts to evade the responsibility which a knowledge of them would inevitably fix upon us. We condemn the most generous and unselfish of friends who bring to us unwelcome truths and insist upon our taking note of them. We shut our eyes in simulated contempt and in willing blindness cling to our errors, enjoy our ignorance and hug our delusions until the irresistible power of truth wrests them from us.

At last the great and solemn truth has dawned upon us, that we have present limitations. No more stupendous fact ever impressed itself upon human consciousness; for

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this is the birth of true humility which is the beginning of wisdom.

CHAPTER XXX

LIONS ON THE WAY

These are some of the problems that are laid before every accepted student of the Great School of Natural Science in the course of his progress. It is not expected that he will be able to render an exact and perfect solution of each and all of them, in conformity with the wisdom of the Great School of the Masters. But he is required to work out his own solution, from his own viewpoint of life, and in accordance with his own best intelligence.

His answers to these questions and his exposition of the principles they embody constitute the index by which it is possible to determine his evolutionary status as an Individual Intelligence, mentally, morally, spiritually and psychically:

Thus, every step he takes along the Path is one of development, unfoldment, growth, attainment, power, Self-Control, Mastery.

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What is Loyalty?	What is Sin?
What is Instinct?	What is Life?
What is Charity?	What is Lust?
What is Impulse?	What is Will?
What is Honesty?	What is Tact?
What is Courage?	What is Fear?
What is Jealousy?	What is Love?
What is Emotion?	What is Duty?
What is Courtesy?	What is Envy?
What is Intuition?	What is Faith?
What is Kindness?	What is Mind?
What is Humility?	What is Error?
What is Judgment?	What is Hope?
What is Sympathy?	What is Right?
What is Gentleness?	What is Truth?
What is Happiness?	What is Belief?
What is Selfishness?	What is Greed?
What is Discretion?	What is Anger?
What is Subjection?	What is Desire?
What is Conscience?	What is Equity?
What is Friendship?	What is Vanity?
What is Personality?	What is Justice?
What is Dogmatism?	What is Reason?
What is Intelligence?	What is Sorrow?
What is Cheerfulness?	What is Wisdom?
What is Individuality?	

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What is Consideration?

What is Responsibility?

What is Accountability?

What is Moral Accountability?

What is Personal Responsibility?

What is the primary Purpose of the Soul?

It would be an exceedingly simple and easy matter for him to open his dictionary, turn to these various terms and there find definitions for each and all of them. That would not help him. It would only confuse him. This fact will be apparent to those who have followed the development of the work to this point. For he will have observed that the definitions of this School do not conform to those of any other authority. This is due to the fact that the work of this School proceeds from the basis of exact science. Its viewpoint is that of a science with which the world in general is not familiar, as yet.

If he will compare the definition of "Morality," given in a preceding chapter, with that of any of the standard modern works on Lexicology, he will observe that there is a fundamental difference and that it is of vital

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importance to his understanding of the subject. The Morality that means "The established harmonic relation which man, as an Individual Intelligence, sustains to the Constructive Principle of Nature," is a vastly different thing from the Morality that means a "Doctrine," etc.

The one proceeds from a basis of exact science, while the other is founded upon a dogma of mere faith or belief.

The moral man, under the first concept, is he who conforms his life to a "Principle of Nature," while under the second it is he who conforms his life to certain "Articles of Faith, or Belief" which have been formulated by his fellow men, and which may or may not be in conformity with the "Principle of Nature" referred to.

This illustration will enable the student to understand why it is that he is required to formulate his own solution of each and every one of the many problems submitted to him in the course of his education and work of demonstration. It will explain why he is specially cautioned not to depend upon books, or so-called "Authorities," or upon the work

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of others to guide him. It may also help him to understand why it is that each problem is a specific "Study of Self," and why it is that nowhere else is it possible for him to find the solution.

Each problem submitted to him is a veritable "Lion on the Way." He must grapple with it alone, and alone he must conquer it. By this method only is it possible for him to proceed. Nature has so laid out his work for him that the Personal Effort he puts forth in the subjugation and mastery of each "Lion" in its regular order, develops within him the intelligence and the skill and the power necessary to meet and conquer the next one he is to encounter on his way.

CHAPTER XXXI

TECHNICAL SECTION

The technical work begins where the ethical work leaves off. With the ethical as a foundation, its purpose is to outline for the student a definite system of individual procedure which shall enable him so to direct his efforts in such definite and specific lines as best to supplement, facilitate and intensify Nature's evolutionary effort along those specific lines.

It is quite possible that the term "technical" may not convey to one who is not already familiar with the work the exact distinction which it is intended to suggest, and which it very clearly conveys to one who has traversed the entire subject and learned by actual experience the distinction in the character of the work indicated.

The Second and Third Sections of the Great Work of Spiritual Unfoldment under and in accordance with the Independent

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Method of Natural Science, have been designated as "Technical" work. The student would naturally understand by this special designation, that with the beginning of the Second Section the character of the work changes in some respect from that involved in the Ethical Section.

An individual who has worked out the Ethical Section has built for himself a foundation of ethical principle upon which to live his life in such manner as to bring himself into perfect alignment with the Constructive Principle of Nature in Individual Life. But suppose, after he has thus provided himself a correct foundation, he fails to stand upon it, what then? The result is that he is still out of alignment with the Constructive Principle of Nature. The mere building of a foundation for a house will not support the house unless the house is erected upon it. The mere building of a platform on which to stand is of no service to an individual unless he makes use of it and stands upon it.

So it is with the Ethical Section of the Great Work. It constitutes a foundation of Moral Principle for the student to stand

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upon in order that he may bring his life into perfect conformity with Nature's Constructive Principle. Only when he gets upon this foundation and establishes himself there is it of any value to him in his future efforts towards evolutionary development.

Suppose that he has built his foundation and has established his life squarely upon it. What is the result?

He has now, by this fact, done what the farmer does for the grain of corn when he plants it in clean and wholesome soil and removes from its environment all the weeds and other obstructions which could in any manner interfere with its natural growth and development. He has put himself in a perfectly natural position, and condition, to get the full benefit of Nature's effort to develop him. He has removed from both within and without everything that could possibly interfere with Nature's Evolutionary Principle and Process. By so doing he has made it possible for Nature to do her best for him. What is the result?

If he will maintain this position and condition, Nature in her own good time will

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unfold him and grow him to the full stature of a man, physically, spiritually and psychically.

If the student did nothing more than work out the Ethical Section and conform his life strictly to the principles therein contained, Nature will, in her own time, do the rest. In her own deliberate time and methodical way she will unfold for him each and all of his spiritual senses and his psychical faculties, capacities and powers.

Let us go back to the farmer and his grain of corn for a moment, for another analogy which will help us to understand the nature and purposes of the "Technical Work."

The farmer has removed all the obstructions from the way and thereby given Nature a chance to exercise her evolutionary process of unfoldment to its full capacity. Nature, in her own time, will do the rest, and will produce the full stalk and finally the ripened corn in the ear.

Suppose the farmer desired to shorten the time which Nature would require to produce these results unaided. Can he do it? Certainly. In what manner? By such mechan-

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ical means as will supplement, facilitate and intensify Nature's unaided process. If he will pass an electric current through the soil at the root of the stalk in such manner as to touch the vital processes, he will thus multiply their activity and intensity. By this process he focalizes, as it were, the vegetative process into a definite and specific line of activity upon this particular grain of corn. The result is that he thereby obtains the same results in much less time than Nature would require if left to do the work alone.

In like or analogous manner the student may hasten the process of his own Spiritual and Psychical Unfoldment. By conforming his life to the Ethical Formulary he plants his Soul, as it were, in the clean and wholesome soil of Nature; and if he will but keep the weeds away from it thereafter, Nature will slowly but surely unfold his spiritual and psychical powers for him.

Through ages of experimentation and study the Great School of the Masters has wrought out and discovered a definite and scientific method whereby the intelligent student may supplement, facilitate and intensify

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the process by which Nature evolves and unfolds the spiritual and psychical faculties, capacities and powers of man. By the application of this supplemental method the student (who has wrought out through the Ethical Formulary the correct Moral Foundation, and established himself upon it) is then in position, for the first time, to add the impulse of his own intelligent effort to the evolutionary impulse of Nature. By so doing he may achieve definite and specific results along the lines of Constructive Unfoldment in much less time than it would require for Nature to accomplish the same results without his intelligent cooperation.

This is one of the important purposes of the "Technical Work." It is a time-saver to those who are in position to avail themselves of the advantages it offers.

CHAPTER XXXII

VIBRATIONS

The physical universe is a universe of matter. The same is equally true of the spiritual world. Both are material in the most exact and literal meaning of that word. The spiritual body of an individual is as truly a material organism as is the physical body which envelops it. Both are matter, the one physical and the other spiritual. "Physical material" and "spiritual material" are the identical terms employed by the Masters to distinguish between the two worlds of matter.

The one belongs to the world of purely physical things, and is designated by the very appropriate term, "physical matter." The other belongs to the world of purely spiritual things, and is designated by the equally fitting term, "spiritual matter." For a similar reason we designate that which belongs to the mineral kingdom as "mineral," and that

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which belongs to the vegetable kingdom as "vegetable."

Both belong to the world of physical material, and are but subdivisions of it.

There are certain distinguishable differences existing in physical and spiritual organisms which enable the spiritual scientist—or the Master—to determine with equal accuracy to which world of matter any given organism or body belongs.

This is determined by the degree of fineness, or the relative size of the individual particles of which a body is composed.

Take an ordinary gallon measure and fill it to the brim with marbles of the ordinary size used by children at play. It is not difficult for you to understand that, although it will hold no more marbles, the measure is not full. There are many vacant spaces between these marbles, which may be filled in without running the measure over, provided you select a substance the particles of which are fine enough to sift into the vacant spaces. Suppose you try number six shot. You will find you can put into the measure several handfuls of shot without running it over. This is be-

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cause the shot are smaller than the vacant spaces between the marbles. You have now poured in all the shot the measure will hold, but you can readily understand that the measure is not full. There yet remain smaller spaces between the shot which are still vacant. Put in ordinary white, dry sand, and you will find that the measure, though full as it will hold of marbles and shot, will still receive several handfuls of the sand, because the vacant spaces between the shot are larger than the grains of sand. You have now put in all the sand the measure will hold. You may now pour in over a pint of water. Why? Because the particles of which water is composed are much finer than the vacant spaces between the particles of sand, and the water has only run into these vacant spaces.

Take a high-grade, finely distilled alcohol, and you will be able to drop slowly in three or four spoonfuls of the alcohol without overrunning the measure, because there are still vacant spaces, even between the particles of water, large enough to receive the finer particles of which alcohol is composed. There is yet another fluid compound known to chem-

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ists whose particles are so much finer than those of alcohol that a teaspoonful or two of this may be added without seeming to increase the aggregate contents of the measure, thus proving that even between the particles of alcohol there are spaces unfilled. We will now turn into the vessel a current of electricity, and we find that we still have room for an amount sufficient to charge the entire contents of the measure. But what is electricity? The finest and most subtle element known to the physical universe. We are now upon the borderland of the spiritual universe. We have approached it along the line of "the degree of fineness, or the relative size of the individual particles of which a body is composed." The next step takes us across the border line of purely physical material into the land of spiritual matter.

Another distinguishable difference between physical material and spiritual material is found in the rate of vibratory motion of the atom in the compound.

Take a piece of granite, set it before you, look at it carefully and see if you can discover any vibratory movement among the

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individual crystals of which it is composed. You are ready to declare that so far as you can discover they are absolutely at rest. Science has discovered that the individual particles of which a stone is composed are in a constant state of vibratory motion, one upon the other. But this vibratory motion of the atom in the compound is, in the case of stone, at such a low rate that it is not perceptible to the physical sense of sight, and as a result the piece of granite appears to be a solid, immovable, impenetrable mass of dead matter.

Take a piece of growing wood. Examine it as carefully as possible with the naked eye. You are still unable to observe any movement among the particles of which it is composed; but if you place it under a powerful magnifying glass you will be able to distinguish a very slight vibratory movement among the individual cells of which it is composed. Notwithstanding the rate of this vibratory motion is much greater than that in the case of the stone, it is still not great enough to disturb the physical sense of vision. The result is that wood, like stone, appears to the naked eye, a solid, dead substance.

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To save both time and space, we will pass over several intermediate substances, such as animal flesh, gelatine, etc., and examine a drop of water. We find that the vibratory motion of the atom in the compound is at a rate many times greater than that in either stone or wood. The particles of which water is composed move with such facility and rapidity, one upon the other, that to a certain extent they elude the physical sense of sight. The result is that water is transparent to the naked eye.

Another step and we come to the gases. Here we find that the vibratory motion of the atom in the compound is at a rate so much higher than in the water that the physical sense of vision is entirely eluded. A gas is invisible only because the atoms of which it is composed vibrate so rapidly that the physical sense of sight is unable to follow them. When a gun is discharged we are unable to see the bullet speeding on its way. Its rate of movement is so rapid that the physical sense of sight cannot follow it. It has merely eluded the eye. Look at an ordinary carriage wheel when it is at rest, and you can see every spoke

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with perfect distinctness; but place it on a spindle and set it revolving at a high rate, and the higher the rate the less distinctly you will be able to see the spokes, until they finally disappear.

The highest grade of physical matter is electricity. The vibratory motion of the atoms in this compound is at a rate higher than that in any other physical substance.

Here we stand again at the border line which bounds the physical universe of matter and separates it from the world of things spiritual. The only difference is that in this case we have approached from an entirely different direction, along the line of vibratory motion. The next step takes us beyond the physical into the world of spiritual matter. There are other distinguishable characteristics of physical material and spiritual material which enable the advanced scientist immediately to classify and locate in its proper world, any given material organism, with as much certainty and precision as the physical scientist or physicist of the great colleges of the world is enabled to classify and locate the purely physical substances with which his

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science has to do. The physical scientist, or physicist, using only physical means, is limited in his investigation and demonstration to the world of physical matter. He stops at the border line between the two worlds of matter and is forced to say: "I can go no further; the instruments at my command are not fine enough, nor sufficiently subtle, to test the properties and qualities of that which lies out beyond. It eludes the methods of physical science and all the means at my command."

At this point the spiritual scientist—the Master—takes up the thread of science and carries it forward past the border line of the physical into the land of the Spiritual. In his ability thus to view the subject from both worlds, his great advantage is inconceivable to one whose sense of vision is limited to the world of purely physical things. At this line running between the two worlds of matter, he sees every law of physical matter joined to its correlative law of spiritual matter. The chain of law is unbroken. It runs through the Universe of matter, from the Physical directly across into the Spiritual, without interruption; and in this splendid continuity he

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recognizes the majesty, the power and the glory in the universality of law.

The spiritual body of a man is composed of "spiritual material," of matter much finer than the finest physical matter, and moving at a higher rate of vibration than the finest particles of physical matter moving at their highest possible rate. The spiritual body permeates the physical and constitutes the model upon which physical material integrates. The spiritual body, like the physical, is provided with five sensory organs. They are adapted to receive and register vibrations of spiritual material only; of matter lying upon the same plane of vibratory action as the spiritual body itself. By the aid of these organs an Intelligent Soul becomes cognizant of different external spiritual objects, elements and conditions. The recognition by a Soul of these objects, elements and conditions constitutes what we term spiritual sensation.

Each one of the spiritual sensory organs receives and registers a different range of vibration. The whole surface of the spiritual body is itself so constructed as to become a medium of spiritual vibration. The general sense of

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spiritual touch is experienced when any portion of the spiritual body comes in contact with spiritual material of the coarser texture moving at lower rates of vibratory action. The spiritual eye is the most highly specialized organ of spiritual sensation. When the spiritual eye is brought in contact with rays of spiritual light (which are in fact only particles of spiritual material moving at a higher rate of vibration), an individual experiences the sensation of spiritual sight.

As with the spiritual eye, so with the spiritual ear, another specialized organ of sensation. When the spiritual organs of hearing are touched with spiritual atmosphere moving at certain rates of vibration, an individual hears spiritual sounds. As with the spiritual ear, so with the other specialized organs of smell and taste.

Every spiritual organ of sensation is an organ of touch. By use of these special organs, each registering a different range of vibratory activity upon the spiritual plane, an Intelligent Soul is brought into conscious relation with a very wide range of the vibrations of spiritual material. These spiritual organs

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register the vibrations of spiritual material only. They are also limited in their capacity upon the spiritual plane in a manner analogous to the limitations of the physical senses.

The spiritual plane is just as tangible and visible to a spiritual man as our physical plane is tangible and visible to the physically embodied man. The handclasp of two spiritual beings is just as real as, and far more magnetic than, that of two physically embodied individuals.

By personal experiment under an exact scientific formula a man in the physical body proves the existence of a spiritual world inhabited by ex-human beings. This experiment involves the demonstration of the fact that there is no death.

This is the most important single discovery ever made by science. To prove that death does not end all has been the most valuable single achievement of Man in the physical body.

By a scientific process a man may obtain knowledge of higher vibrations than those received and registered by the physical sensory organs.

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The scientific formula merely accelerates the natural processes of evolution and is a natural process.

THE PERSONAL EXPERIMENT, GOVERNED BY EXACT RULES AND IN CLOSE CONFORMITY TO NATURAL LAW, CONSTITUTES THE SCIENTIFIC DEMONSTRATION OF THE FACT OF LIFE AFTER PHYSICAL DEATH.

CHAPTER XXXIII

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Natural Science knows that physical matter and spiritual matter are not the same. There is a vast difference between them in the degree of their refinement and vibratory activity. It knows that a Soul in the physical body cannot see, hear, taste, smell, feel, or otherwise sense the things of the spiritual planes through the channels of physical sense-perception alone. It knows that he can sense the things of the spiritual planes (some of them, at least) through the channels of spiritual sense-perception. It knows that there is a limitation to the physical sense of vision. It knows that there is what might well be termed a "world" of material things between the point where the physical vision ceases and the spiritual vision begins.

Physical science informs us that the lowest number of vibrations per second which the physical eye is able to sense as "color" is

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something like 398,000,000,000,000. This produces the physical color of red. The extreme limit of the physical sense-perception of color is that of the ultra violet, which requires 764,000,000,000,000 vibrations per second.

The difference between these two numbers, which is 366,000,000,000,000, gives us the distance (measured in vibratory rating) between the extremes of physical vision. It also measures the scope, or the width, of the field within which the physical sense of sight is able to operate.

Let us suppose that it requires 100 times as many vibrations per second to produce the lowest spiritual color (red) as it does to produce the highest physical color (violet).

In that event it would require 76,400,000,000,000,000 vibrations per second to produce the lowest spiritual color within the range of spiritual vision (which is spiritual red).

The difference between this number and that required to produce the highest physical color, violet, is 75,636,000,000,000,000. This, then, would represent the distance (in vibra-

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tory activity) between the physical universe and the spiritual.

Here is a whole world which we are unable to perceive at all, under what we call normal conditions. We cannot reach up to it with the physical vision and we cannot reach down to it with the spiritual.

It would almost seem as if Nature had served us an ungracious trick by thus concealing from us so vast a universe of possibilities. This gives us some faint conception of the distance (measured in the number of vibrations) between the physical universe (with which we all are acquainted and concerning which we feel that we have considerable definite knowledge) and the spiritual universe, concerning which most of us are almost entirely ignorant, and with which few men in the physical body are definitely acquainted. It gives us some idea of the distance, in vibratory condition, between our physical body and our spiritual body.

There is a strong basis of truth in the idea which has prevailed throughout all times and all peoples of which we have definite knowledge, that there is a great "Gulf" fixed be-

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tween this physical life and the life in the spiritual, after it has passed beyond the "valley of the shadow of death." The Great School of the Masters calls it a "Field," instead of a Gulf.

In the transition called Death, the largest majority of mankind pass into the "valley of the shadow," into darkness. This is because the transition involves:

The closing of the physical eyes in death, and the consequent loss of physical sight.

The elapsing of time between the closing of the physical vision and the opening of the spiritual.

The consciousness of a Soul that it is undergoing a "transition."

These three facts in the experience of a Soul are what impress it with the sensation that it is crossing a great "Gulf."

It often occurs that the dying, in the last moments of physical consciousness, say to those about them that it is growing dark and that they can no longer see. There have been many instances where subsequently the spiritual vision has opened and they see the bright forms of "angels" about them.

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How does a student prove for himself that there is, in truth, a Gulf which Natural Science calls the "Magnetic Field"? He does it in the following manner:

He must have an Instructor who is able to command the time to lay out his work for him.

A studio must be prepared and properly equipped for the study of "Spiritual Optics."

Everything being in readiness for the work, a definite and sequential line of personal work is laid out for the student.

Much of this work is of a nature which might very properly be termed mechanical. It is in the nature of definite and specific exercises which call for all his thought, attention and effort.

These exercises are of such a nature as to require the student to put forth his personal effort to the accomplishment of a definite task.

These exercises are sequentially arranged in such manner as to impel the student in all his efforts in a direct line toward the "refinement of his vision." Every effort he puts forth in accordance with this "Technical

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Formulary" produces an impulse which is centered upon the "sense of sight," and has for its purpose the extension of the limitations of his vision.

The process is one of extending the limitations of Consciousness along the definite channel of vision. Step by step his work is accomplished, until he has traversed the entire distance, or field, which lies between the plane of purely physical nature and the lowest plane of purely spiritual nature.

It is all a work of the most intense effort on the part of both student and instructor. On the part of the student it is both a study and a labor. It is an education and an accomplishment. It is an intense personal schooling and a definite personal attainment. It is a supremely conscious personal effort and an equally conscious personal realization.

Notwithstanding all his work is done in the broad light of day (bright sun-light, if possible), the technical exercises laid out for him are of such a nature that, if he follows them accurately, he is able, in due course of time, to pass voluntarily into a state and con-

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dition of absolute physical darkness. But he is not able to accomplish this at once. It requires time and the most patient and persistent practice. It comes only as the result of intelligent, courageous, and persistent personal effort on his part. The results come gradually.

At first a gentle shade is observable, as if a thin cloud has passed over the brilliantly shining sun. It may require days of persistent effort to carry the process beyond this point. After a while the shade begins to take on a deeper tinge. Each step is repeated again and again, until the student is able to produce the conditions at Will, and with perfect facility.

Day after day, week after week, he keeps at his task, until at last he is able to produce at Will the condition of absolute physical darkness, even in the midst of the most brilliant sunlight, with his physical eyes wide open and his Consciousness wide awake.

What does this mean? That he is gradually learning how to lift his attention above the plane of strictly physical material. By the exercise of a cultivated or developed

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Will he is able voluntarily to close the channels of physical sense (at least to the impressions of the grosser forms of physical material) and open at the same time other channels through which a finer field of Nature may impress itself upon his Consciousness. He is gradually, by his own personal effort, extending the limitations of his Consciousness along the line of vision. He is slowly but surely entering consciously upon a plane of materiality which is above and beyond that which he has previously known.

How do we know? Because:

The student in the course of his experimentation along the line of the sense of vision, finds that, in course of time and as the result of his own personal effort, he is able to awaken his consciousness on the plane of his Magnetic Element. To do this he must make a conscious transit from the physical consciousness. His attention must be fixed upon the spiritual condition, to the exclusion of the physical. He finally succeeds in "letting go" of the physical channels of sense, at least the grosser form of the physical, and lifting his attention to the Magnetic Element of his be-

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ing. In making this transit, and in the "letting go" process, he passes into darkness.

Gradually, as he learns to manipulate and control the Magnetic Element of his being, he is able to use it in conjunction with the physical sensory organism in such manner as to receive impressions through it which quite transcend the level of physical nature as we sense it when in (what the physical scientist would insist is) our "normal" condition, or sense.

It is a fact which all science recognizes, that we are able to sense the physical world only because our physical channels of sense are composed of physical material which co-ordinates with the outside physical world. It is also agreed that we could not sense anything of a physical nature outside of ourselves if there were not within us something of a physical nature which is capable of co-ordinating with the things that are outside of us, and responding to their vibratory action.

When the student is able to enter into the most perfect physical darkness (under the conditions suggested), in course of time he is perfectly conscious that he is beginning to

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emerge, as it were, from the other side of the darkness.

He first begins to see faint tinges of color. Strange as it may appear, the first color he is able to distinguish is that of deep red. It thus corresponds to the lowest color visible to the physical sense of sight. But it is not physical. He knows that it is not. While it is red, it is a red such as no man ever beheld with the physical eye. Its intensity and its perfect quality are such as to proclaim it a color which belongs to a finer plane of materiality than any with which the physical eye is acquainted.

In the same measured way this lowest color of this new plane of matter is slowly but surely developed, as the direct result of the continued personal effort of the student to penetrate to yet higher and finer realms. When this wonderful new red has been fully developed, there begins to appear the first faint shade of orange. This, in turn, is slowly but surely developed in the same methodical way, and in direct response to the effort of the individual. There is the same wonderful intensity and quality which proclaim that

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this is a color belonging to a world of materiality above and beyond that which we know as physical.

In the same wonderful manner the remaining colors of the spectrum are developed. Beginning with the red, his expanding consciousness leads him through the fields of orange, yellow, green, blue, indigo, and violet. The development of these wonderful new colors is in exact accord with the facts of physical science. They are developed to the Consciousness of the Individual in the exact order of their vibratory ratings. They begin with the lowest vibratory rating, which is red, and proceed in a regular ascending scale until the sense is able to perceive the violet and then the ultra violet. With the development of each new color there comes to the consciousness the realization that this is a color which belongs to a world of materiality above and beyond all that we know as purely physical.

In the unfolding process of the sense-perception this same order of the spectrum is always maintained. When the student is able to penetrate through the red into the orange,

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he is also able to recede again and withdraw his consciousness voluntarily back into the darkness and thence still farther backward to the plane of his ordinary physical vision. When he turns again to pierce the darkness he passes through the darkness into the red, through the red into the orange, and so on. The same thing is true when he is able to penetrate even through to the ultra violet. Each time he crosses the "great divide" he passes first into the darkness, thence into the red, into the orange, into the yellow, into the green, into the blue, into the indigo, into the violet, etc.

When he proceeds to withdraw his vision after once having penetrated to the plane of this new violet, he recedes in the exact reverse order of colors. On the way back to the plane of the ordinary physical vision, he proceeds from the violet through the indigo, blue, green, yellow, orange and red, in their regular order, back into the darkness, and thence to the plane of the purely physical.

After long-continued effort, and many repetitions, the student is able to pass quickly through this entire color field to its extreme

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limit of ultra violet and back again to the plane of the physical. In the course of months, as he gains added facility in the control of his sense of vision, he becomes able to pass from the ordinary physical plane through to this new ultra violet so rapidly as seemingly to pass over all the intervening colors. This is because the transition is made so rapidly that there is not sufficient time for him to observe the intervening colors in such manner as to enable them to impress themselves upon his consciousness with the sense of their separateness.

When his experimentations have reduced the process to a point where he has obtained absolute mastery of his powers of vision within those limitations, it is borne in upon his Consciousness with the power of absolute experience and personal knowledge, that in making the transition from the ordinary physical plane through to the ultra violet color of this new realm, he has traversed a great, broad "field" of Nature hitherto wholly unknown to him.

In the course of his development the student runs the whole range of the spectrum of

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colors in this Magnetic Field. It may well be wondered if "color" is the only thing he is able to see and sense in this new and expansive Field of Nature. A little reflection will suggest the fact that he not only sees colors, but "things." He is, for the time, in conscious relationship to a world of material Nature which is as full of "things" as is this world of physical nature with which all men are familiar.

Here it is that he sees the magnetic forms of the under world of animal life and nature that have passed out of this physical life and have not yet been able to divest themselves of their "Magnetic Bodies." Here also it is that he sees many of the earth-bound men, women and children who have not yet been able to cast off their Magnetic Bodies. Here it is that he sees the struggles of the vicious and the ignorant who have passed out of this life and are still endeavoring to live upon the plane of earth.

With these facts in mind the student can understand how it is and why it is that when he has succeeded in lifting his Consciousness to his Magnetic Element he is able to see the

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Magnetic Element of Nature and the material things and colors of Nature within the "Magnetic Field."

The Magnetic Field lies between the physical and the spiritual planes of matter. The student cannot perceive it with the purely physical sense of vision for the reason that it is too fine to impress itself upon that sense, as we generally exercise it and understand it. Neither can he sense it with the spiritual vision, for the reason that he has not yet developed the power to use his spiritual sensory organism. As yet he is spiritually blind.

The technical work thus far outlined has not yet enabled the student to penetrate beyond the realm of the Magnetic Field. Following closely the analogies of physical nature, it is not difficult for him to understand that when he is able to reach the ultra violet realm at Will and with perfect facility, he is somewhere near the limit of the Magnetic Field. This is what his knowledge of physical nature would tell him, for he can readily understand that this finer Field of Nature is, in point of refinement and vibra-

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tory activity, a perfect harmonic of physical nature.

What is yet beyond the new ultra violet? There is but one way for him to know for himself. He must penetrate into the, as yet, unknown realm which lies beyond it. It requires further unfoldment of his powers. He must push out the limitation of his consciousness along the line of vision still further. He must see for himself. So, under definite instructions he proceeds with his work of evolution.

In the course of time, and as the result of his patient and persistent effort, a new color begins to develop. It is that of a silvery whiteness. It has something of the shimmer and sheen of the bright moonlight upon the surface of a perfectly quiescent body of clear water. Its intensity is a thousandfold greater. It is beyond anything ever before experienced. It seems to tax the power of resistance of the sense of sight to its utmost limitations. It would seem to the student that one more shade of intensity would result in complete blindness. There is nothing in physical nature to which this new color may be

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compared in such manner as to convey any adequate conception of its beauty and its brilliancy. No man can possibly conceive of it until he has seen it, and having once seen it he realizes the utter futility of ever attempting to describe or portray it to another. This would seem to be the very extreme limit of the possibility of a Soul along the line of the extension of vision. Not so. There is yet a whole world out beyond this point that may be brought within the range of vision.

In the same methodical manner as before there comes into view yet another color. This also is new to him. It is neither bright, nor is it like anything in physical nature. Its strongest quality seems to be its power of absorption. There are no words coined with which to describe it with accuracy. It produces an effect which suggests to the consciousness what might almost be described as a shade of "muddy brown" mingled with a peculiar shade of "smoky red." Scientific experiment has demonstrated that this is the color produced by the resolution of all the colors of the spectrum into one perfect blend-

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ing. For this reason it is known to Natural Science as the "Resolving Color."

This is the extreme limit of the Magnetic Field of vision. When the student has penetrated into this resolving color, he stands at the very gateway of the spiritual world. From the farther side of this color he emerges into the perfect light of the first spiritual plane. Here again he is in a new world. This also is a world of material conditions beyond the power of human language to depict.

There is one thing which never fails to impress itself upon the consciousness of the student at his first entry into this world of spiritual nature. It is the absolute crystal clearness of the "atmosphere." So wonderful is this that distance seems to have been wiped out of existence. The Soul seems to be able to penetrate to Infinity, as it were, and with not the least effort nor with the least understanding or appreciation of distance.

Those who have traveled much in the region of the Rocky Mountains will recall the effect of the clear atmosphere upon their ability to estimate distances. They are at first

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amazed to find that objects which appear to be but two, three or four miles away are in truth twenty, forty, or even a hundred miles distant. Those who have experienced this character of deception will have but the faintest possible suggestion of the impression made upon the consciousness of the student upon his first conscious entry into a pure spiritual atmosphere.

Up to this point we have been considering the technical work in its specific application to the unfoldment and development of the sense of spiritual vision alone. The other four senses have not entered into the problem. The question naturally arises as to what, if any, difference in method is necessary for the unfoldment and development of these other senses.

Let us suppose the student has devoted his effort and his attention alone to the development of the one sense, the sense of spiritual sight. The exercises laid out for him for the accomplishment of this one specific result are of such a nature as to have their refining and developing effect upon all his spiritual senses at the same time. It is true that his effort,

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having been devoted along the one definite line, will develop that one specific sense somewhat in advance of the others. If he had devoted himself to the sense of hearing to the exclusion of all the other senses, in that event the sense of spiritual hearing would have been the first to have responded to his effort. In either event, when any one of the senses is fully developed independently, it is a simple and easy matter to unfold the others.

The formulary of technical exercises varies to meet the demands of each distinct sense. This is a mere matter of detail.

From all that has been said it will be clear to the student that the process, from beginning to end, is one which has for its purpose the extension of the limitations of Consciousness. It will also be clear to him that this is accomplished only by the application of his Will along definite lines of effort. It comes as the result of the play of the Will upon the limitations of Consciousness in an intelligent effort to extend those limitations.

The method of procedure according to the formulary of The Great School of Natural

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Science is the exact antithesis of that employed by those who follow the formulary of the usual "developing circle" for the purpose of reaching a state of self-surrender and subjection to outside intelligences. The Formulary of The Great School of Natural Science has for its object the establishment of the most absolute Self-Control possible, while the developing circle has for its object the establishment of the most absolute lack of Self-Control possible: perfect self-surrender, or rather perfect surrender of Self to the control of others.

It is of the utmost importance to utter a warning which shall impress itself upon all those who may be impelled to experiment along the lines of the technical work here but briefly indicated. There has been no attempt to place before the reader any part of the definite technical formulary. The general nature of this formulary and of the work to be done under and in accordance with it is all that has been attempted. For a number of good and sufficient reasons it is not possible to present to the world the exact "Technical Formulary."

The Technical Formulary is secret work.

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Every individual who receives it is obligated to give it only to those who have been tried and tested, and found to be duly and truly prepared, worthy and well qualified to receive it.

It can be given only in the same manner in which it was received, which is "from mouth to ear."

The information contained in the Formulary is of such a nature that it might be made the basis of incalculable injury to the innocent if placed in the hands of the unscrupulous or the ambitious.

The very fact that the formulary is not given should be accepted by the reader as a warning not to attempt a line of technical work based upon anything herein contained. If there may be those who shall ignore the warning thus given, let it be understood that the author must not be held responsible for whatsoever unhappy or harmful results may be thereby entailed.

CHAPTER XXXIV

FORFEITURE

The student who by his Personal Effort has unfolded his Spiritual Consciousness until he is able, at Will, to penetrate with his sense of vision the Brilliant Barriers of the Magnetic Field, and stand, with vision clear, upon the threshold of the First Spiritual plane, has solved but a few of the primary and preliminary problems of life.

He has demonstrated, by the exercise of his sense of vision and his power of observation that:

There is a world of Spiritual Matter, Life and Intelligence.

It is a world inhabited by spiritual men, women and children who have lived upon the plane of physical nature, and who, at physical death, have emigrated to that country and condition.

Lying between these two worlds, or countries, there is a great Magnetic Field of ma-

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terial condition whose coarsest stratum co-ordinates with the finest stratum of physical nature upon the basis of a natural harmonic; and whose finest stratum in analogous manner co-ordinates with the coarsest stratum of the first spiritual condition.

It is possible for one, while yet in the physical body, by Personal Effort in conformity with a definite Formulary, so to extend the limitations of his consciousness that he is able voluntarily to sense the First Plane of the Spiritual World and all the intervening conditions of the Magnetic Field that lies between that world and the physical.

He is able to make this visual transit at any time, voluntarily and without the aid or co-operation of any other individual human intelligence, incarnate or excarnate.

He is able to converse with the inhabitants of the Spiritual World as freely and as naturally as he does with those of the physical.

These are some of the observations a student is able to make through the development of his Spiritual Consciousness while yet in the physical body. All this comes to him as the result of his "Second Degree" work, under

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the First Section of the Technical Work. He has not yet reached the "Third Degree" work, the Master's Degree, which covers the Second Section of the Technical Work. He is not yet able to liberate himself, at Will, from the physical body, nor "travel in foreign countries." Thus far his field of observation and experience is limited to such sections of the Spiritual Universe as he is able to cover from his point of observation on the plane of physical nature.

Even from this limited point of vision, he is able to solve such of the profound problems of life as remove from the Individual Consciousness all the most perplexing doubts which haunt a Soul which has not yet entered upon the "Path that leads to the South."

Should he be able to go forward and complete the Second Section of the Technical Formulary, he is able then to leave his physical body and travel at Will in the realms of Spiritual Life and Nature. Thus liberated, he is able to demonstrate many of the transcendent problems of Spiritual Life which, if they could but be brought to the consciousness of all embodied humanity, would surely

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inspire mankind to nobler pursuits, higher purposes, loftier ambitions, more exalted aspirations, and cleaner, sweeter and purer lives while yet upon this plane of earth.

Let us suppose that you have come to the School in the attitude of the Student. Let us suppose that you have approached the Great Work in strict conformity with all its requirements; that you have given "the right knock," and have been duly and regularly admitted. Let us assume that you have finally completed the "Ethical Section" of the work covered by the formulary referred to; that you are living your life from day to day and from hour to hour in strict conformity with the spirit and purpose of the Great Work, and that you have finally carried the "technical work" far enough to have developed within yourself the absolute power of voluntary, free and independent spiritual vision. Let us suppose, after all this constructive work and development have been accomplished, that there comes to you the temptation to turn your knowledge and your powers to selfish and immoral purposes, or to abuse and misuse them to the intended injury of

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your fellow men, and that you yield to the temptation, knowingly and intentionally, and thus deliberately violate the Constructive Principle upon which your spiritual development has been accomplished; what effect will this conscious and intentional violation of moral principle have upon your spiritual development, and what will be its effects upon your already developed spiritual powers?

YOU THEREBY LOSE YOUR SPIRITUAL DEVELOPMENT AND FORFEIT YOUR SPIRITUAL POWERS.

Do not allow yourself to pass beyond this point until the full meaning and truth of the foregoing statement and of the principle of Nature upon which it rests have burned themselves into the very texture of your being and registered themselves upon your wakeful consciousness beyond recall.

YOU THEREBY LOSE YOUR SPIRITUAL DEVELOPMENT AND FORFEIT YOUR SPIRITUAL POWERS.

This has been demonstrated over and over, again and again, and always with the same result. There have been no exceptions

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throughout all the past. There can be none. It is Nature's Law of Individual Life. It is as scientifically true as it is that an electric engine loses its motive power when the electrical current which runs it is broken, or destroyed, or disconnected. It is as scientifically true as is the fact that an eagle soaring in the heavens will fall to the earth *if it ceases to exercise the power by which it reached that exalted height*. It is as scientifically true as it is that man will lose his physical health and acquired physical powers *if he violates the Constructive Law of his life whereby his physical health and his physical powers were acquired*.

And yet, doubtless there are those who will be impelled to ask why this is so. Why is it that one who has really and truly developed within himself the power of Constructive Spiritual Vision will, or even can, lose that power if he should knowingly and intentionally abuse or misuse it, or make of it the means of deceiving, defrauding, or taking advantage of his fellows, or in any manner converting his power into a leverage for selfish gratification at the expense of others, or

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if he should make of it an instrument for the gratification of selfish personal ambitions or of greed for material things?

Morality is the foundation which Nature has established upon which alone all Constructive Spirituality rests. All Independent Spiritual and Psychical Powers depend, primarily, solely and entirely upon the individual Practice of Moral Principles. Whatever destroys the natural foundation upon which Constructive Spirituality rests, thereby and at the same time destroys the Constructive Spirituality which has been built upon that foundation. Whatever reverses or destroys the Practice of Moral Principles thereby and at the same time destroys the only possible source from which Spiritual Powers are or may be developed.

Every student who has taken the work in conformity with the Ethical Formulary; who has been successful in the independent development of his spiritual faculties, capacities and powers; who has completed the demonstration; and who thereafter knowingly and intentionally and of his own free and independent Choice has turned from the

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Moral Principles of the Formulary and entered upon a life of immorality, dishonesty, trickery or fraud, has inevitably *"lost his spiritual development and forfeited his spiritual powers."*

The man or the woman who destroys the moral foundation upon which he or she has built up a state or condition of Constructive Spirituality, thereby at the same time, and by the same act, destroys the superstructure thus erected.

An individual who has developed spiritual powers through the Practice of Moral Principles, by the same law loses and *forfeits* those powers the moment he destroys the basis on which they rest, that is, when he begins to practice principles which are *not* Moral.

An individual who knowingly and intentionally violates the Law upon which his power depends, thereby *forfeits his Power*. *He forfeits his power because he destroys the foundation upon which it rests.*

CHAPTER XXXV

MEAT AND MORALS

Mastership is not a problem in dietetics. Morality is not a matter of menu. Constructive Spirituality is not a question of food.

It would seem that these propositions should not be necessary for the enlightenment of men and women whose sense of the practical and the rational is so well developed as it is in the average native-born American. Under ordinary conditions our Occidental intelligence is abundantly capable of dealing sanely and judiciously with problems of such a nature.

There are special and adequate reasons why the subject of diet, in its relation to psychic development, has become a subject of great confusion in the minds of many of our western students of psychology. A partial conception of the extent to which this confusion exists may be obtained from a study of the various and conflicting systems of diet

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advocated by those who class themselves in the progressive school of "New Thought."

The subject of dietetics is one to which The Great School of the Masters has given the same careful consideration it has given to every other branch of science within the range of its scientific inquiries.

The Great School of the Masters, as a result of its ages of research and experimentation, finds that the subject of diet is one of great adaptability. It is one to which the student of this School needs give but a fraction of the attention given it by those who elevate it to the status of a religion.

It has been found by actual test, that if an individual will "*Live the Life*"; if he will conform his life to the demands of the Ethical Formulary, and then practice "Temperance in all things," the subject of diet will adapt itself to the specific needs and demands of that life.

Without knowing why, he will find himself losing appetite for certain kinds of food, and at the same time he will discover in himself a growing "taste" for certain other foods for which he had no previous craving. This

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adjusting process will continue until Nature has found for him a character of diet exactly adapted to the "New Life."

The subject, being one which depends so largely upon the individuality of the student, is one which each individual student must receive from his own particular instructor. Any attempt to lay down a diet which will adapt itself perfectly to all men, is a problem which no intelligent individual would attempt to solve. This has reference to a diet for the specific purpose of facilitating Independent Spiritual Unfoldment.

Even if the student should not be in position to make any change whatsoever in his diet, if he will but "Live the Life" he will find in time that he will have earned Nature's reward therefor: the a w a k e n i n g of his "Spiritual Consciousness," concerning which every man or woman who has come to this as a Personal Experience will know what is meant. This Spiritual Consciousness is the first distinct personal evidence of the unfoldment of a Soul and of the ascendancy of a Moral Man.

It has been demonstrated that one who has

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wrought out the complete Formulary can return to a mixed (meat) diet without forfeiting his spiritual sight, hearing, touch, taste and smell, or his power to "travel in foreign countries" at Will.

This demonstration has resulted in one of the important modern "findings" of the Ancient School of the Masters.

It has been demonstrated that once the student has attained to mastery of the faculties, capacities and powers of the Soul, and has come into perfect voluntary control of his spiritual sensory organism, the problem of diet is one which, for the most part, solves itself. It would appear that when a Soul has once come into complete mastery of its material organisms, the physical and the spiritual bodies, it possesses a chemicalizing power which is capable of reducing foods, without special selection, to the necessary degree of refinement to meet the demands of the more refined condition of its material organism. Strange as this may appear, it is, after all, but a natural concomitant of Mastership. It follows as a natural consequence, that when a Soul has become a perfect Master

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of its material instruments, it should know how to care for them as well as how to use them.

There are those who carry the subject of diet to the point of religious fanaticism. These hold that the eating of meat in any form is a crime against Nature, in that it involves the taking of individual life.

If it is true that individual life is a sacred thing, then Nature has made us all great criminals. For, in every drink of the purest water with which we quench our thirst there are a million individual lives. And each one of these we sacrifice to our own.

Many of the fruits we eat with great relish are literally alive with living animal organisms. Every morsel of such food we eat involves the destruction of many lives. And yet, some of us pride ourselves on the assumption that we eat no "animal foods," as if it were a matter of great moral significance.

What sufficient argument could we present to the Esquimaux and other tribes of men who are compelled by climatic and other conditions to depend upon animal foods or die?

What shall we say of the fact that Nature

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seems to have created one species of animal as food for another in all the departments of animal life?

It would appear from a survey of the question as a whole, that Nature in her "economy of matter" intended that the kingdoms of earth should draw their physical sustenance from each other; but established a natural repulsion in consanguinity, or family relationship. Whether or not Nature has made a mistake, or whether man has made a mistake in following the natural cravings of his climatic constitution, are still among the "open questions."

There are those who attempt to solve this question by drawing the line at the "warm blooded" animals, or those having "red blood." Is not this an arbitrary ruling without foundation in Morality? Is not a fish as truly a living individuality as a fowl? Is not a fowl as truly a living individuality as an ox?

A certain Oriental sect has endeavored to solve the problem by excluding from their diet all life of every kind and character above the vegetable kingdom. With them it

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is not altogether a matter of diet. It is a religion, at the foundation of which is the dogma of the "sacredness of all life." With them a fly or a mosquito, or a spider, or a microbe is as sacred as human life.

It is not difficult to imagine the unsanitary results of such a dogma. It is said of these people that they will not even rid themselves of the vermin that infest the human body. They live in the midst of conditions which would be impossible to those of this civilization and people.

There are those who hold that a strictly vegetable diet has its advantage in that it gives to a Soul a distinctly moral uplift, and that the vegetarian is therefore a better man morally than he would be if he lived upon animal food.

To what extent this theory may be tenable should be suggested by the comparative moral status of the Chinese, as a people. During many centuries they have lived almost exclusively upon a diet of which rice is the staple. They have therefore had the opportunity to demonstrate what the moral uplift of such a diet would do through a long

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line of heredity. The reports of those who are familiar with the Chinese in their native state and condition would scarcely sustain that theory. It is said of them that there is no race on earth wherein both Morality and Spirituality are at a lower level.

Herein are we reminded of the wisdom of the Master Jesus, who is reported to have said to the Scribes and Pharisees: "Not that which goeth into the mouth defileth man, but that which cometh out of the mouth, this defileth man."

This is but another way of saying that "Morality is not a matter of Meat" nor of food in any form; and that only "those things which proceed out of the mouth," and "come forth from the heart," are reliable indices of the real Moral Status of a Soul.

CHAPTER XXXVI

MARK OF THE MASTER

Throughout all the past ages of which we have authentic information the central theme about which the interest of mankind has centered has been and still is the great problem of another life.

During all those ages there have been men who have wrought out the solution through a definite personal experience and thereby reduced the great problem to the basis of actual demonstration.

Those who have accomplished this triumphant result have at all times been exceptions to the general rule among men, and for this reason their numbers have at all times been comparatively insignificant. Nature has so provided that there has never been a time, within the period of authentic history, when the world has been without those who could speak of that life with definite authority, the

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result of personal experience and personal demonstration.

With few exceptions, these personal witnesses of the Truth and the Light have suffered martyrdom in some form, or been compelled by the law of self-preservation to withhold their knowledge from the world.

From those who have sought to share their knowledge with their brothers, the world of skepticism has ever demanded a "Sign." It has insisted that the sign shall be of a phenomenal nature. Nothing short of a "Miracle" has been sufficient to satisfy. In their blindness to spiritual conditions and spiritual things they have been unable to recognize the "Mark of the Master," even when it has been held up before their eyes in the bright sunlight of Truth. They have gone away dissatisfied. In their ignorance they have denied the Truth because of their inability to recognize it when in its presence.

The Great School of the Masters has recognized these facts throughout the ages. It has demonstrated, to its own satisfaction, that "phenomena" will never satisfy a skeptical or an intelligent world. They may stimulate in-

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terest and inquiry for a time, but they will never permanently satisfy the demands of a Soul for a personal realization of Spiritual Truth.

Nothing but the internal consciousness of a definite personal experience will ever be accepted by an Intelligent Soul as proof positive of a Spiritual World or of Individual Life after physical death.

Next in importance after this Conscious Experience is what the Great School of the Masters defines as "Rational Faith." Natural Science holds that Faith is "The Intuitive Conviction of that which both Reason and Conscience approve."

For the great majority of honest seekers after spiritual knowledge—who have no opportunity for the personal instruction and consequent demonstration—there still remains the helpful evidence of an intelligent, orderly and consistent "Testimony" of those who have "taken the Work, traveled in foreign countries," and who are eager to impart as much of their treasure of knowledge as possible.

When such "testimony" is offered by the

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"traveler" whose sanity, intelligence and sincerity are evident, and by one whose teachings and whose life are consistent for good, it becomes the substantial basis for a "Rational Faith" in the Testimony itself.

Indeed, the central hope and purpose of all general public work, including this modern method of publication, are that such impersonal teaching may become an acceptable Testimony as to those inspiring truths—the Continuity of Life and the Constructive Principle of Nature in Individual Life.

So long as commercialism taints the consideration of Spiritual Things, so long as Psychical Research looks to Subjective Phenomena for its scientific data, so long as "Material Manifestations" are sold in mediumistic shops as a matter of "business," that long will the skeptical investigator withhold his confidence, and just that long will Independent Demonstration be delayed and the honest seeker left without foundation for Rational Faith.

Even though much of the Subjective Phenomena of Mediumship may be genuine, it

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counts for little in the minds of the intelligently critical. Why?

Because the Moral Significance of Life after Death is that which moves the noble and the high-minded in all their investigations, and because the too evident gulf between Phenomenal Spiritualism and Morality has been and must continue to be both confusion and disappointment to the honest and intelligent seeker.

For these and other adequate reasons The Great School of Natural Science does not in the least depend upon objective "phenomena" for the demonstration of its knowledge. It does not invoke "phenomena" for the purpose of catching the interest of the multitudes.

Its appeal is to Rational Intelligence alone. To those who demand a "Sign," it says, "No sign shall be given but the sign of a Personal Experience." No sign *can* be given that will satisfy the demands of Intelligence but the sign of a Conscious Personal Experience. Experience is the essential basis of all knowledge, and nothing will permanently satisfy

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the craving of a Soul that is hungry for Spiritual Truth but definite personal knowledge.

How, then, does The Great School of the Masters hope to establish itself in the confidence and the knowledge of the masses of mankind? And what is the real "Mark of the Master"? By what distinguishing badge or insignia may the world know him from the rest of mankind, and especially from the Sorcerer, the Black Magician or the Charlatan?

If he will not "read the stars," nor the "cards," nor "palms" for the curious; if he will not transmit "messages" from the departed, nor "find things" that are lost; if he will not "utter prophecies," nor give "psychometric readings"; if he will not "locate mines," nor disclose the "past, the present and the future"; if he will not materialize and dematerialize roses out of season, and "spirits" in the air; if he will not produce "phenomena" whenever asked, nor entertain the frivolous, nor satisfy the curious; if he will do none of these things, how can he hope to become popular among the masses or command their attention? And if he will do nothing

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“miraculous,” how shall the world be able to distinguish him from other men?

The answers are simple whether satisfactory or not.

The Masters of Natural Science are not seeking to become “popular” in any personal sense.

They are not seeking to attract nor command the attention of the masses of mankind who are seeking only for amusement and entertainment.

They do not crave the notice of those who are seeking satisfaction through the performance of “miracles” and the production of “phenomena.”

It is not in accord with the spirit and purpose of their work to advertise themselves by any badge or insignia of worldly honors which shall distinguish them from their brothers among men.

There are indeed indices by which the Master may be recognized whenever his specific mission and his definite work are of such a nature as to make it impossible for him to avoid the notice of others. Some of these may be of value to those who are in search of

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the "Path which leads to the South," and who are ready and willing to travel that path when they have found it. For such as these the following data are intended:

The Masters of the Great School never under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested and accepted students.

They never charge nor receive a material consideration of any kind whatsoever for healing the sick, comforting the sorrowing, lifting up the fallen, or for any other personal ministration.

They do not devote themselves to the accumulation of material wealth nor material things beyond such as may be necessary for their health and reasonable comfort and for carrying forward the definite lines of the Great Work for which they are personally responsible.

They do not seek the applause of the world.

They do not strive for "Leadership," nor for personal aggrandizement.

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They do not seek to dominate or control their fellow men in any manner whatsoever. They seek only to influence them through the power of Reason and the example of a consistent Life.

They are never dogmatic concerning matters of which they are ignorant.

They are tolerant of the religious and philosophic opinions and beliefs of all men.

They are never arbitrary in speech or manner toward those with whom they are associated or come into personal contact.

They are neither intellectually vain, nor selfishly ambitious.

They are courteous, considerate, sympathetic and kind in their treatment of all men.

They are neither boastful nor arrogant, covetous nor envious.

They never allow themselves to be drawn into personal or public debates, discussions, or disputes.

They cultivate the "Wakeful Consciousness" and order their lives by principle rather than by impulse.

Self-Control is their most conspicuous characteristic. They accept poverty and ad-

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versity with serenity and cheerfulness, and pursue their purposes with an abiding sense of their Personal Responsibility.

They are generous and merciful in their treatment of their fellow man, considerate and compassionate toward all animal dependents, and regardful of the natural rights of all life in all the kingdoms of Nature.

They have the courage to live in obscurity without offices, honors or emoluments, that they may the more consistently carry out the Great Work of Emancipation, and that they may the better discharge the great burden of Personal Responsibility to Humanity, which their broader experience and their definite knowledge impose upon them.

The true Master seeks only the place wherein his intelligence and his abilities shall accomplish the largest measure of the most valuable service to the cause of Truth and Humanity.

How does the writer know that what he has said of these men is true?

Because for almost half a century he has been in daily personal contact and association with the Masters of the Great School.

CHAPTER XXXVII

THE TRANSITION CALLED "DEATH"

Perhaps there is no subject within the exact sphere of Natural Science concerning which its definite knowledge would be of greater practical value or more inspiring interest than that of the Transition we call "Death."

The writer has witnessed the phenomenon of the separation of the spiritual body from the physical in the process of physical death. He has witnessed this wonderful transition with the clear vision of Independent Spiritual Sight. He knows whereof he speaks.

He is aware that these are statements which will tax the credulity of many honest and earnest seekers after Truth.

By death is meant the extinction of Individual Self-Consciousness, personal identity and intelligent activity of a Man when his physical body ceases its functions and activities.

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The certainty of physical death conditions all life to restlessness. It shadows all human endeavor with a sense of impermanency. It deflects a Soul from purposeful living by bringing into life the continual prospect of reaching the end. Anticipation of death increases the apparent value of time. It creates haste. It engenders a feverish hurry and struggle for immediate satisfaction and happiness.

It is safe to say that all men desire to live after physical death. Most of them hope for such a life. Many have faith. There are more whose hope and whose faith alternate with misgiving and doubt. For *Hope is not Faith, nor is Faith Knowledge*, yet both are inspirations to life. *Hope is anticipation of desired result. Faith is the steady expectation of a Soul.*

Hope for and expectation of life beyond physical death appear to be almost inseparable from human Intelligence. In this desire and expectation the savage, the seer, and the child find a common ground.

It is as natural to desire life after physical death, to hope for it, to seek knowledge of it,

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as it is to desire food, light and air. It is an unfortunate man who does not hope for life to come. It is a diseased or abnormal one who does not desire it. A man without hope or desire merely exists. He can scarcely be said to live.

Those who give heed to their intuitions are never without hope. Those who have hope may acquire faith. Those who have both hope and faith may acquire actual knowledge, provided they have the INTELLIGENCE, the COURAGE and the PERSEVERANCE to prove the law.

Between faith without science and science without faith Truth runs a dangerous gauntlet in this world.

The great body of human Intelligence proceeds along two lines of investigation. One system is speculative and spiritualistic. The other is scientific and physical. One represents Intuition unsupported by Reason. The other represents Reason unaided by Intuition. One stands for only a spiritual perception of Ethical principles. The other represents only rational conceptions of physical facts.

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Mankind, as a whole, in its expectation of a continuity of life, is sustained by faith and not by any actual scientific knowledge of the Spiritual World.

The creeds of Christendom begin "I believe." Not one begins "I know," when referring to spiritual things. By the adoption of such a creed theology becomes speculative philosophy. This is true of any religion that does not offer a rational means for demonstrating its dogmas.

The weakness of theology is its ignorance of physical facts. The weakness of scientific skepticism is its contempt for spiritual facts. Both systems, being human, are narrow. Each is honest, and therefore susceptible to evolutionary processes.

Intuitions of a spiritual life are not proofs even to the rational mind of any Individual. They are sources of consolation, of hope and of inspiration.

If the Individual could really know that life after death is a fact, our whole dismal paraphernalia of death would disappear. If men entertained even an unwavering faith, their lament for the dead would be modified.

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The truth is that the professing Christian mourner exhibits but little greater fortitude and faith when death claims a friend than does the average unbeliever. Our Christian brothers mourn their dead with an abandon that demonstrates the instability of their faith.

If one really believes in a spiritual life there is neither reason nor excuse for this intemperate grief. If a man could know what he but mournfully hopes rather than believes, the house of the dead would never be a house of despair.

It would be a house of unselfish rejoicing whenever death released one from old age, disease or sorrow. When a man knows what physical death is he will never retard a passing Soul with selfish grief.

Did women possess the faith they claim, they would not swathe themselves in unsanitary crape nor visit cemeteries to commune with the dead who are not there.

To the man who *knows*, the dead body is but the discarded mantle of his friend, one that had served the uses of a Soul for the time. As such, the body is entitled to due

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reverence and is consigned to the earth or the fire without exaggerated grief.

"If a man die shall he live again?"

Throughout the ages man has put this question to Nature.

History, tradition and experience go to show that this question rises with the dawn of Individual Self-Consciousness.

The world's history is made up of the issues of life and death. All of the world's activities are shaped by this expectation of death. The uncertainty as to what lies beyond the grave more or less affects every life. No Individual nor community nor nation escapes the shadow. It colors individual acts. It enters into national policies. This certainty of death is the drop of gall in the cup of pleasure. It is love's terror. Childhood fears it. Old age dreads it. Even disease, poverty and crime shrink from release by death.

It was declared ages ago by Buddha, Zoroaster, Confucius, Christna, and later by our own acknowledged Master Jesus: "THERE IS NO DEATH."

No character nor amount of argument

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will ever convince mankind that these Great Souls were either ignorant or dishonest, when they individually declared "There is no death." If there were no other evidence of life after physical death than the unqualified testimony of the Great Spiritual Masters of all times, that of itself should be sufficient to establish in the minds of humanity the fact that the Transition we call "physical Death", though a physical reality, is but the opening of Nature's door through which an Essential Being, a "Soul", passes on into a finer life, in a world of spiritual things.

Desire for life inspires every living thing. It is man alone who hopes for Immortality.

Individual Immortality means nothing more and nothing less than a condition or state of being wherein an Individual possesses the knowledge and the power to come into full co-operation with Nature's Constructive Principle.

From the standpoint of this work, we are not concerned with the question as to whether this may or may not mean "Life eternal" or "Unending existence," any more than the astronomer who first accurately determined

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the precession of the equinoxes was, at the time, concerned with the question as to how many such cycles of time it would require to constitute an "eternity."

The coming into possession of such knowledge and such power may mean "Life eternal." It may mean an "Unending existence." If so, then Natural Science and theology quite agree. If not, then Natural Science occupies the stronger ground by withholding its judgment upon a question of the ultimate, which, of necessity, lies far beyond the limitations of its power of judgment.

To make this distinction entirely clear, our astronomers are today able to calculate the distances, relative locations, lines of motion and velocity of the planets with such mathematical exactness as to determine within a very few seconds the time of an eclipse of the sun, or of the transit of Venus. All of their calculations are based upon a very broad hypothesis, that the planets will continue to move in the future just as they have done in the past.

But no astronomer would be rash enough to guarantee that the sun will even be in ex-

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istence at the time fixed for the next eclipse, or that Venus will not have exploded long before the time set for its next transit of the sun. These are questions he at once recognizes as beyond the limits of his jurisdiction.

The most he can truthfully say is that, inasmuch as history informs us that these planets have been in existence many hundreds of years, during which time their movements have been observed and calculated with comparative certainty, we have the scientific right to assume, for the purposes of these calculations, that they will go on in the same way for some time to come. But we have no scientific license to declare that they are absolutely unchangeable, or that in their individual capacity they are necessarily "eternal."

And so, when Natural Science comes to know that man upon the spiritual planes of life is invested with the power to come into full co-operation with what we have designated as Nature's Constructive Principle, it can only declare that fact and nothing more. But it can without impropriety suggest that man thus appears to possess the power of in-

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definite individual persistence. It can also point out that to all appearances this would seem to indicate "Eternal life" or "Unending existence." But it dares not dogmatize concerning ultimates.

From the standpoint of Natural Science there may or may not be Immortality. No one, so far as men of science know, has, up to this time, lived out an "eternity" or an "unending existence," and therefore, so far as we know, the question of eternity is yet one of the unsolved problems.

CHAPTER XXXVIII

PASSING OF A MASTER

The most profound problem of human life and the most pathetic cry of the human Soul throughout the ages have been the problem and the cry: "If a man die shall he live again?" To the great majority of mankind in all times and among all peoples physical death has been a fearful leap into the darkness. The River of Death has been the deep and troubled waters of uncertainty and dread with the farther shore enshrouded in deepest gloom. The travelers of earth who have journeyed down to its shadowy bank that skirts the plane of physical life, with rare exceptions have vainly peered out into the darkness across its black surface to catch one assuring glint of light from the farther shore. Their sense of vision has been lost in the blackness of darkness, and they have responded to the signal of the dread Ferryman with no ray of hope to guide them.

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Now and then, there has been one whose vision has been clear, and to whom the other shore of life has been distinctly visible. These few have been able to penetrate the darkness of physical obscurity and behold with perfect vision the Spiritual World shining clear and strong beyond the dark and troubled waters.

What a difference this clearer vision has made in the attitude of Soul of those who have come down to the River of Death at the end of this life's journey! To such as these the voyage across the dark waters that stretch between the two worlds, or the two continents of life, is but a voyage from the dark Continent of Death to the Land of Spiritual Life and Light. It is a voyage toward the Harbor of Truth and the Haven of Peace. It is a voyage from the banks of Time to the shores of Eternity. To those who, from this side of life, have been able to look across to the other shore and see the lights of the City of Life, the journey is begun with a song of joy in the heart and of thanksgiving upon the lips. A definite knowledge of that which lies beyond removes all doubts and all fears.

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Those who possess such knowledge know that the closing of this life is but the opening of the doors of the spiritual life. To such as these "Death is swallowed up in Victory."

Those who have had the definite knowledge of another life have been able to share their joy with many whom they have been able to inspire with an abiding Hope of Immortality. The definite testimony of the Masters has inspired many to walk by Faith the hard path of this life, and with serenity and confidence journey out into the mysterious realms of the, to them, Unknown.

Next to the Sunlight of Knowledge the Star of Faith shines most brightly in the lives of men and illumines most brilliantly the pathway of earth. An abounding Faith in the testimonies of men has enabled many a trusting Soul to say with the Psalmist: "Yea, though I walk through the valley of the *Shadow* of Death, I will fear no evil." For even with the eye of Faith alone they are able to discern the stupendous fact of Nature, that what we call "Death" is, after all, but the "*Shadow* of Death" — an illusion of the senses.

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What does it all mean? What is the good of Independent Spiritual Unfoldment? What advantage is there to the individual in being a Master? Why not wait patiently and let Nature have her own time and way, and thus save ourselves the Personal Effort of solving the problem of another life? Will not the incident we call physical death solve the problem for each and all of us, if we will but entrust the matter to Nature? Is not physical death the great leveler? And does it not bring us all, the great and the small, the wise and the ignorant, the good and the bad, to the same level? Does not the ignorant man know as much about Spiritual Life and Spiritual Things after he has traversed "the Valley of the Shadow" and entered into that life, as does the wisest of the Masters? Does Independent Spiritual Unfoldment or Mastership on the plane of earth mean anything to an individual after he has crossed "the Great Divide"?

What does the transition across the Valley of the Shadow of Death mean to a Man who has already proven the continuity of life, and

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has traveled at Will in the realms of the beyond?

When the Master comes to the final transition called "Death," he himself has no doubts as to the issue. He knows that this is but another step in the Evolution of an Individual. He knows that death does not end his career. He knows that his personal identity will not be lost, nor even clouded for an hour. He knows that in death there is no sting.

When he approaches the final hour for parting with the physical it is to him but the hour of his liberation and his reward.

From his earthly environment he passes with all his faculties and powers intact. He is conscious of what is taking place about him and within him. He knows his destination, for he has been over the pathway and back again many times.

When he has made the Transition he knows that in passing from this life into the spiritual he is but entering into other and larger fields of evolutionary opportunities and possibilities.

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He is Master of the "Messenger of Death."

For him there are no "Terrors at the Threshold" to be encountered. He has passed them all long ago. He knows that his work and his place are awaiting, and that he will be able to take up the one and to fill the other. Every step of the way from the plane of earth, through all the phases and mysteries of the Magnetic Field, into and through the First, Second, Third and Fourth Spiritual Planes, beyond these still upward and onward to the highest point of his individual attainment, is already familiar through his previous experiences.

In the year 1897 there passed through the Gates of Physical Death into the splendors of the Higher Life one of the greatest of these earthly Masters.

He was not known in this country, though he had been in our midst, studied our people and laid the foundation of this modern presentation of the Ancient Science.

He was an Oriental, who was born a Prince of India and who was indeed of royal spirit as well as of name and estate. When

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his great Desire for knowledge and Truth brought him to the door of The Great School of the Masters, he distributed his princely revenues and divided his estates among the poor of his own country. This he did that he might the better meet his opportunity and from the common level of poverty receive his instruction, make the demonstration and serve mankind.

Great Intelligence, Great Heart, Great Soul, whose wisdom and whose service have carried him far beyond the shining walls of the lower Spiritual Planes and given him place and authority among the Powers of Light in distant Realms!

By his knowledge of the laws of Nature he had lengthened the span of his physical life far beyond the "allotted time of man." This he did, not that he desired life in the body, but that he elected to remain until he had finished certain tasks set for himself by himself which he regarded as part of his Personal Responsibility to mankind.

When he realized that his labors had been accomplished and that he had "finished his work," he ceased to employ unusual means

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of prolonging his life. Then having returned again to the seclusion of the Central Temple, here among his Brothers in the Great Work he made the transition, leaving to them the simple ceremony of scattering his ashes to the winds.

This man whose marvelous learning and marvelous powers and whose charm of personality would have won for him the admiration of the world, was content to live his long and arduous life in complete obscurity that he might better do his work and better serve his fellow men.

It was from this Great Soul that the writer received his first instruction in The Great School of the Masters. To his great wisdom and patience and goodness the writer is indebted for the definite personal direction which has enabled him to verify, through a Personal Experience, the Truths which are herein set forth.

When such as these lay down the burden of physical life, when the transition is made in full knowledge of the life beyond, when it is made in the clear consciousness of duties well performed, then it is that the liberated

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Soul—divested of its heavier mantle of materiality—rises into such conditions of Individual Freedom, Power and Happiness and into such regions of transcendent light and loveliness as “it hath not entered into the heart of man” to realize or understand.

When such as these pass through the “*Shadow*” of death they find themselves, not only in the place and in the condition of personal compensations, but they find themselves in such fellowship with the Great and Good gone before as dims the memory of their earthly loneliness. They face such new and marvelous opportunities for further self-development and further service to mankind that all past labors, deprivations, disciplines and martyrdoms appear as a most trivial price of such rewards.

These are they who, with undaunted courage and noble inspiration, continue in their individual work and their altruistic labors for humanity, that they may the more fully realize Life and Liberty and Service.

These are they whose wisdom is so profound and whose purity so child-like that they not only seek counsel of each other, but

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reverently acknowledge the yet greater Powers and still seek the aid and the blessing of Him whom we know as the Supreme Ruler of this planet, and of whom we devoutly speak as "THE FATHER."

At each Annual Convocation of The Great School of the Masters, met for consideration of its Work for Mankind, that marvelous Assembly, one in Spirit and one in Purpose, reverently repeat with bowed heads, a simple Prayer, thereby invoking the continued approval of Him whose Glorious Presence illumines all Spheres below, and by whose Light all men of earth are free to travel upward toward the summit of all Planetary Wisdom, and Power, and Glory and Happiness.

[The following page contains a list of
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